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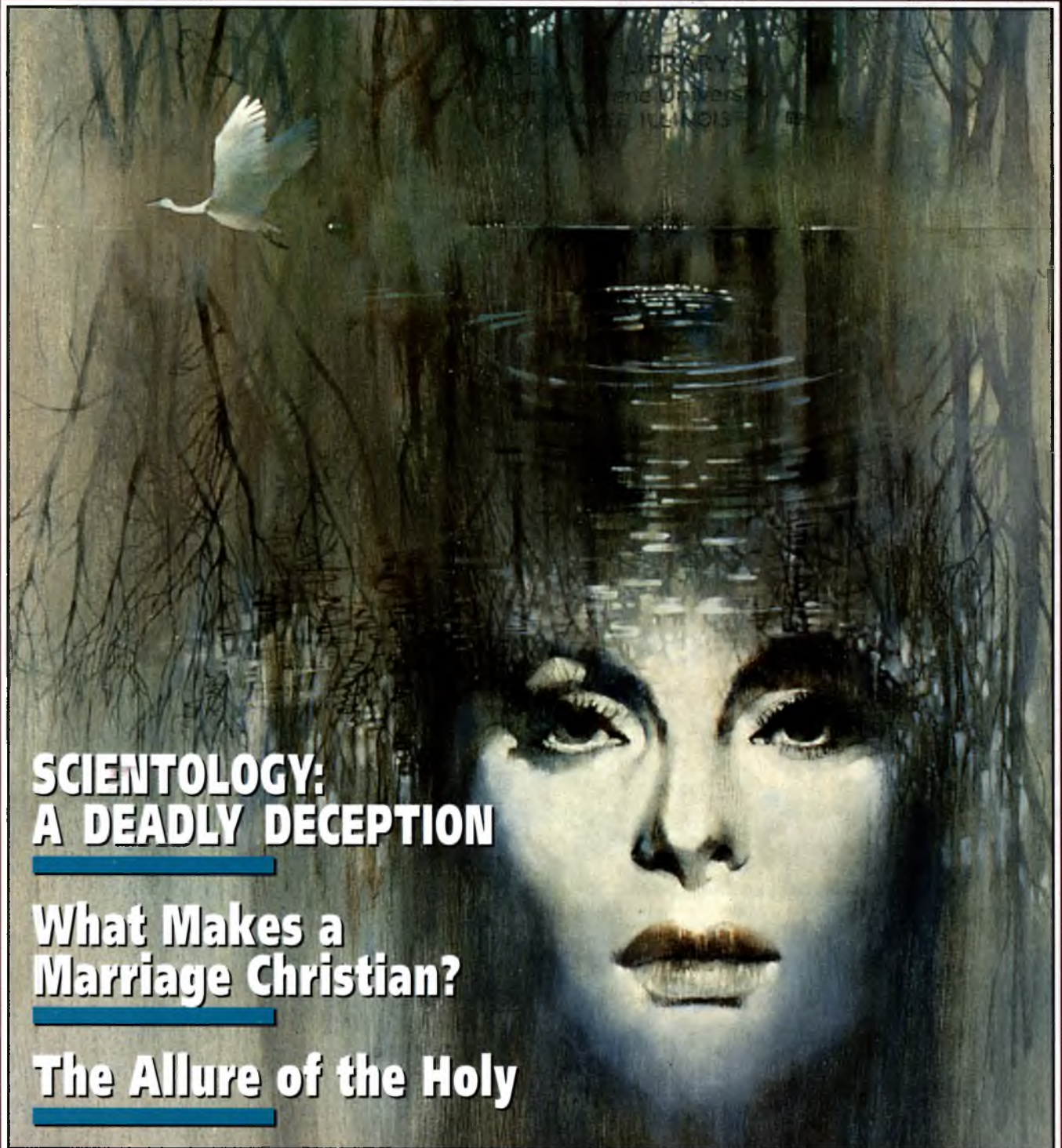
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SEPTEMBER 1997

Herald of Holiness

CHURCH OF THE NAZARENE



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A DEADLY DECEPTION**

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Marriage Christian?**

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What Makes a Marriage Christian?

by Jeren Rowell

Bill had not been feeling well, so he made an appointment to see his physician. On the appointed day, he and his wife, Mary, drove to the doctor's office, where he underwent a battery of tests. When the testing was all over, the doctor said, "Bill, I'd like a chance to speak with Mary privately for a moment. Get dressed. Come to my office when you're finished." Mary braced herself for the worst.

The doctor sat on the corner of his desk, took off his glasses, and with a very concerned look, said to her, "Mary, Bill has a potentially terminal disease. It's a stress-related disorder. If you want him to live, you're going to have to create a totally stress-free environment for him."

He began to describe what this would mean. He said, "I know you have a career, but you must quit your job and become a stay-at-home wife. You're going to have to get up early and prepare a nutritious breakfast for Bill before he goes to work. You'll need to send

him off with the best possible attitude. As soon as he leaves, you need to put on your work clothes and spend the morning scrubbing the house from top to bottom, making sure you eliminate any source of allergy or pathogenic stress that could cause him problems.

"A man will leave his own father and mother. He marries a woman, and the two of them become like one person" (Genesis 2:24, CEV).

"About a half hour before lunch, you need to get cleaned up and prepare a light and nutritious meal for Bill. Then send him off with a hug and kiss for the rest of the day. You need to spend the balance of the afternoon thoroughly preparing your home for his arrival later that evening. When Bill comes home, be freshly showered and impeccably dressed, give him a big hug and kiss, and lead him to his fa-

vorite chair. Sit him down, bring him a refreshing drink, the newspaper, and the TV remote control. Tell him to relax while you finish preparing supper.

"After you feed him a wonderful meal of his favorite dish, encourage him to go back and relax while you clean up the dishes and prepare his things for the next day. Be attentive to his every need throughout the evening, and of course you need to be as romantic as possible."

During the ride home from the doctor's office, Bill gave his wife a very concerned look and said, "So what did the doctor say?"

She was silent for a long time and finally replied, "He says you're going to die."

When we discuss Christian marriage, especially when we use the dreaded "submit" word, it's easy for us to get discouraged. Like Mary, we throw up our hands and say, "It can't happen. That's not real. It doesn't work." Our culture has become very pessimistic about



Submitting to each other out of reverence for Christ—this is precisely what makes a marriage distinctly Christian.

marriage. You know the statistics as well as I do. Half of all marriages end in divorce. More than 200,000 new marriages annually dissolve before they reach their second anniversary. Marriage has become a disposable convenience.

If marriage is to be a lifelong, exclusive, monogamous relationship, how is it possible to experience the Genesis chapter 2 vision with two very distinct individuals? How do they become “one flesh”?

The task of uniting two minds, two spirits, not to mention two genders, is Herculean. Persons in good marriages will tell you it’s wonderful, but very hard. The task of bringing a man and woman together in a healthy relationship seems nearly impossible. The bad news is that we have taught our young people to romanticize marriage on the front end, but we’re very pessimistic about the health of the relationship on the other end. We spend a lot of time and energy focusing on a one-hour wedding ceremony. There’s no doubt about it, weddings can be fun. The dating process is great. The romance is wonderful, but when the moonlight and roses give

way to daylight and dishes, a marriage is another story.

What does it take to make a marriage? The world’s answer usually stops at things like good communication, resolving conflicts adequately, and having common goals and values. Important, yes. But when God created the idea of marriage, what did He have in mind? Ephesians 5 and Genesis 2 give us the answer. It is based on a fundamental level of respect, honor, and esteem that must function in our marriages, and thus our

homes.

In the image of Genesis chapter 2, there is the marvelous story of God speaking the world into existence. As He creates these wonderful things, He makes this statement about them—*It was good*. And last, He creates out of the dust a man—one who is created in His own image. But there’s something different. This was a creature that had the ability to love—to enter into relationship. And for the first time, God looks at the aloneness of man and says, *It’s not good*.

And so God summoned His creative energies once again and formed, out of the rib of man, a woman, a partner, a helper. The Hebrew word for helper is really beautiful. It means “a partner corresponding to him, one who would share life with him as

an equal.” God brings the woman to the man, and they become one. It means there was a level of intimacy, of vulnerability about them; they shared on every level: physically, spiritually, emotionally, and intellectually. The bottom line is this: The man and the woman were to find their sense of wholeness and completeness in God and in each other.

The world asks, “What are you getting out of this marriage?” But God asks, “How are you going to bless, nurture, and make your mate complete?” This is expanded in the Ephesians 5 passage. It’s the mutual submission of verse 21—the husband and wife submitting to each other out of reverence for Christ. This is precisely what makes a marriage distinctly Christian. Submission means being committed to doing the will of God to the point that the health and success of another person is more important to me than the meeting of my own needs. Author Mike Mason describes it as a contest in what might be called “one-downmanship,” a backward tug-of-war between two wills each equally deter-

Adult Sunday School Emphasis

To raise your church’s awareness of a Christian marriage and thus a Christian home, you are encouraged to implement the fall 1997 Sunday School campaign *Discover the Word: Building Better Families*. This campaign is about encouraging, caring, nurturing, and outreach. Every pastor and Sunday School superintendent has received a mailing about this vital campaign.

mined not to win. Christian marriage means that we are living in our homes as authentic expressions of the kingdom of God. What makes a marriage Christian is a commitment of love on a foundation of respect, honor, and esteem—lived out in a spirit of mutual dependency and submission.

I have identified three principles that make the spirit of mutual submission come alive in the context of everyday married life.

The Principle of Teachability

We already know how different we are as men and women. My wife and I are about as different in personality as two people could be. But I wouldn't have it any other way. It's that spiritual wholeness and completeness thing at work. You've heard the old saying, "Opposites attract"?

And yet having found our partner, we very quickly set about the ironic task of transforming that person into our image. The very things that attracted me to Starla in the first place, only a year or two into our marriage suddenly be-

came incredibly irritating to me. I wanted to change them.

One of our major learning curves was how to embrace our differences as part of God's provision. It's the spirit of teachability, of being willing to embrace this person who is so different from me. But why is it so easy for us to see this in our church family, and yet find it so difficult to embrace it in our home? It's teachability.

The Principle of Service

Jesus said that He did not come to be served but to serve. This is a different idea than anything our culture understands. You listen to most people tell why they are leaving their spouses, and very often you'll hear them talk in terms of what they are not receiving. Part of what it means to be a disciple and follower of Jesus Christ is that we focus first on giving and serving, not on what we want to get.

The Principle of Exclusivity

In a marriage, exclusivity means more than a promise to be faithful to one individual. It means that I

will protect and nourish the emotional, spiritual, and physical exclusivity of our relationship. It means that next to my relationship with God, this covenant between me and my spouse is the most important relationship of my life. And yet, as in our relationship with God, there are things that can begin to drive us apart. Good things, right things. When parents become so focused on raising their children that they do not give time and energy into the development of their marriage relationship, then they're not living out the principle of exclusivity. I've watched more than one couple finally release their youngest child to the adult world and basically look at each other and say, "Who are you?"

One of the most troubling aspects that damages marital intimacy is when either spouse focuses on other friendships to the detriment of their marriage. I've watched couples invest so much time and energy in outside relationships that they leave their

Continued on page 33

Nazarene Marriage Enrichment

Author Mike Mason suggested that marriage, at its best, is a contest of what might be called "one-downmanship," a backward tug-of-war between two wills each equally determined not to win. It's all wrapped up in the haunting question, "Who is it that's sitting on the throne of my life, and thus my marriage?"

If I can answer this question by affirming that Jesus Christ is Lord of my marriage, then the relationship becomes an others-centered act of discipleship—a man and woman teaching and learning from each other for life.

God never intended for marriage to be a "hit or miss" proposition. Rather, it is a blueprinted process of good and positive restraints—a set of instructions from His Word that liberates the couple from self-imposed, self-designed tyranny.

If a church views itself as responsible in cultivating the health of its relationships, it will provide four strategies that will ensure that its couples will "do life" with each other:

1. Teach the substantive issues about the problems couples are likely to face.
2. Train its couples in

Christlike communication and conflict management—skills that must be learned. They are not automatically endowed.

3. Teach and model that Christ is the center—the third party Lord of Christian marriage.

4. Provide marriage mentoring through the example and counsel of Christian married couples.

Nazarene Marriage Enrichment is a local church equipping and facilitating process that provides a marital support system. It benefits the troubled marriage that's not too happy. It

energizes the stale marriage that has succumbed to indifference. And it is an avenue for the strong and growing marriage to excel and grow deeper in Christ.

Contact the office of Family Life Ministries at Headquarters, 816-333-7000, for more information about how Nazarene Marriage Enrichment can be one of the ports of entry for your church. Your church will evangelize and enfold people in Christian love only as it is healthy enough to absorb them. □

—J. Paul Turner
Coordinator of Family Life Ministries

New District Superintendents Selected

Wilson Elected to Chicago Central District



Brian E. Wilson, 36, was elected superintendent of the Chicago Central Dis-

trict on the 11th ballot on June 14. Wilson replaces E. Keith Bottles, who retired after 15 years as superintendent of the district.

Wilson has served as a missionary for 8 years, most recently at European Nazarene Bible College. He also served in the South America and Caribbean Regions.

A 1981 graduate of Olivet Nazarene University, Wilson also has master's degrees from Nazarene Theological Seminary and Olivet Nazarene University.

Wilson and his wife, Joan, have two children.

Hansen Elected to S.W. Ohio District



Carlton D. Hansen, 56, was elected superintendent of the Southwestern Ohio District on

July 18 on the 11th ballot.

Hansen had been pastor of the Parkview Church in Dayton, Ohio, since July 1987. He has also pastored on the Upstate New York, North-

west Indiana, and Southwest Indiana Districts.

Hansen holds a B.A. from Indiana University. He was ordained on the Southwest Indiana District in 1966.

Hansen replaced retiring superintendent Harold Graves Sr., who had been superintendent since 1980. Graves had also been superintendent of the San Antonio District for five years.

Hansen and his wife, Betty, have three grown children.

Fuller Appointed to Alabama South District



J. Roy Fuller, 60, has been appointed superintendent of the Alabama South District. The

action was taken by General Superintendent Paul G. Cunningham with approval of the Board of General Superintendents and in consultation with the District Advisory Board. Fuller has accepted the assignment, effective Sept. 1.

Fuller has been superintendent of the Pittsburgh District since 1984. Prior to that, he was superintendent of the Canada Quebec District for 4 years. With his wife, Nina, they served as missionaries in Italy for 10 years.

The appointment was prompted by the resignation of Phillip Sessions, who accepted the pastorate of Decatur, Ala., First Church.

Nazarene Leaders Die

Lloyd B. Byron

Lloyd B. Byron, 98, died in Yukon, Okla., on June 8.

Byron pastored churches in Indiana, Maine, Massachusetts, Michigan, Connecticut, and California, as well as in Illinois at College Church in Kankakee.



Byron was superintendent of the North Carolina District for 14 years and served as chaplain for Trevecca Nazarene College (now University).

Byron served on the Board of Trustees for several educational institutions, including Eastern Nazarene College, Olivet Nazarene University, Point Loma Nazarene College, Trevecca Nazarene University, and Nazarene Theological Seminary.

He was preceded in death by his wife, Helen. Later he married Ruth Taylor, who died in 1995.

Survivors include a son, Lloyd, and his wife, Caroline; several grandchildren and great-grandchildren.

John B. Nielson



John B. Nielson died June 29 in Waterville, Vt.

Nielson, 79, is perhaps best remembered for his long tenure as editorial director in Adult Ministries at the Nazarene International Center in Kansas City.

Nielson was the founding rector of European Nazarene Bible College. He also served on the faculty of Mount Vernon Nazarene College, and he started and pastored Lake-

holm Church in Mount Vernon, Ohio.

An author and composer, Nielson's published books include *In Christ, The Towel and the Cross*, and *Family Love in All Dimensions*. He also made numerous contributions to scholarly journals and periodicals.

Survivors include his wife, Marguerite Helene Mann; four children: John and his wife, Janice; Merritt and his wife, Linda; Patricia Parker and her husband, Ronald; William and his wife, Susan; 12 grandchildren; 4 great-grandchildren; a sister; and two brothers.

Ivan A. Beals

Ivan A. Beals, 69, died July 18 in Kansas City.

An ordained elder, Beals pastored for 22 years in Iowa and Illinois.

In 1975 Beals became office editor of the *Herald of Holiness*, working at the International Center in Kansas City. In 1989 he transferred to Publications International, also in the Communications Department, as an editor of Intercultural English projects. He retired in 1994.

Beals was a prolific author. His 10 books include *Communion with Christ*, *Heralding Scriptural Holiness*, and his last published book, *Our Racist Legacy*. He also wrote 120 articles on various topics.

Survivors include his wife, Evelyn; daughter Verna Jeanne Heavner and her husband, Herbert; daughter Evangeline Gardner and her husband, Thurman; and four grandchildren.



NTS Plans Memorial Service for Wynkoop

Nazarene Theological Seminary (NTS) will hold a memorial service for Mildred Wynkoop on Sept. 23 in the NTS chapel. NTS is requesting letters from people who have been impacted by her life. A few letters will be read during the service; all will be presented to her husband, Ralph Wynkoop. Please send letters to Rev. Ralph Wynkoop, c/o President's Office, NTS, 1700 E. Meyer, Kansas City, MO 64131.

Would You Be Rich?

by William J. Prince

I am both amused and appalled by the antics of some TV preachers who suggest that viewers give money to God with the expectation of receiving more in return than they gave. By this, such preachers usually equate "giving to God" with making contributions to their ministries. Who knows how many have fallen for this suspect form of "religious investing."

Certainly there is truth to the concept that we can't outgive God. Our money, time, health, talents, and a multitude of other blessings are all gifts from above that He has freely given to us. But there is no surefire formula in the Scriptures guaranteeing that if we give "X" to God, we will, in return, receive "X" plus "interest."

The apostle Paul gives us some good advice on the real meaning of stewardship in the eighth and ninth chapters of 2 Corinthians, the apex of which is verse 9 in chapter 8: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

If we are to know Christ and to share His love and saving and sanctifying power with others, we must emulate this kind of self-giving ministry. Look at the life, ministry, and death of Christ, and what do you see? He was the Creator of the universe, had power beyond the comprehension of mortals, and yet, He laid it all aside—made himself powerless and walked among men and women, surrendering His rightful place in submission to the Father's will and dying like a criminal on a gibbet outside Jerusalem.

Someone examining the life of Christ could say that by today's standards He was a fool. After all, He never laid aside any investments to provide for His old age. He didn't

spend much time at any work beyond teaching His disciples that the kingdom of heaven was at hand. Even in death, He had to rely on the mercy of another for a burial place.

Yet, Paul tells us, Jesus gave it all up—for you and me. When I think of this, I am thrilled at the idea of just how much Jesus must love me!

A Christian businessman who made a trip to Korea saw a boy pulling a plow, followed by a man, who apparently was the youth's father. The businessman remarked to his guide that the family must be very poor. The

DO WE GIVE ONLY TO GET, OR DO WE GIVE AS DID CHRIST—WITH NO EXPECTATION OF RETURN?

guide responded, "Yes, they are poor, but that is not the whole story. Several months ago, when the church to which these people belong was constructing a new building, the members were all asked to contribute something. This father and boy wanted to help, but they felt they had nothing to give, until it dawned upon them that they could give up their only ox. So they killed the ox, cut it up, and sold all the meat in the market, giving the proceeds to the church building fund. This spring they have had to pull the plow themselves."

The businessman replied, "That must be a remarkable sacrifice for them." To which the guide replied,

"They do not think so. They thought they were rather fortunate to have an ox to give." When he returned to his home, the businessman gave his own pastor a picture he had shot of the boy and his father with their plow. As he handed it to the minister, he said, "Pastor, I want to double my giving to the church this year. I have never given anything that cost me something. I want to do some plow work for the Lord Jesus Christ."

Perhaps that best describes what Paul was talking about in this passage. We have never truly given until it costs us something. The example of the Lord Jesus was that He gave without expectation of return. He freely poured out His life, not that He might gain something in return, but simply because He loves you and me so much!

Do we give out of our surplus—only if we have something left over or if it can be counted as a tax deduction? Actually, the idea here is much broader than finance. Are we also giving the best of our time and talents to the furtherance of God's kingdom, or are we just giving a bit of the surplus?

We live in an age when the gospel is heard around the world via the power of radio. But even with this wonderful technology, those around us—our next-door neighbors and those at the office—will not be transformed unless Christians emulate the selfless ministry of Jesus Christ, pouring out themselves for others, that others might see the glorious miracle of self-giving love that transforms and changes lives.

We are rich, but it is for a reason—that we might give to others what has been so generously given to us.



"What Ought to Be, Can Be"

WESLEY D. TRACY



WE LIVE IN THE CHURCH'S GOLDEN Age. Don't talk to me about the "post-Christian era." The Church is winning more people to Christ than ever before. According to *Newsweek*, 400 persons per hour, 9,600 a day, are joining a Christian church in South America. According to *Time*, in Africa the Church is taking in 17,000 new members a day. In 1900 only 4 percent of Africans were Christian; today, 45 percent claim Christ. In South Korea, 30 percent of the population and more than half the military call Christ Savior.

The number of Nazarenes in revolution-torn Central America has doubled in recent years. Even behind the Communist curtains of Cuba and China, more than 85 million Christians pray to Jesus. The Chinese church grows by 30,000 every day. Already 45 percent of the population in the former Soviet Union say they are Christian.

Post-Christian era?

I call it the Church's Golden Age. Or perhaps I should call it the Crimson Age. More Christians have died for their faith in this century than in all the previous centuries put together! Did you know that in Rwanda alone, 40 Nazarene pastors have been mar-

tyred this quadrennium? Just a few months ago in that country a Nazarene pastor, his wife, and their seven children were all beheaded by machete as they knelt, held hands, and died together!

The blood of the martyrs—not the musings of the comfortable—sends Christians everywhere preaching and teaching the gospel.

The Church has once again become militant. The gospel is being preached in nooks and crannies that have never been reached before. Some 4.6 billion people listen to the gospel on 2,532 Christian radio and television stations!

Post-Christian era?

I call it the Golden Age of the Church!

Did you know that 70 percent of all the missionary activity in history has happened in our century, that is, since 1900?

Further, 70 percent of all the missionary "going" in this century has happened since World War II! And 70 percent of all the missionary activity since WWII has happened since 1990!

Our missionaries, evangelists, and pastors have done a great job. It is exciting in these days to see Nazarene educators matching their strides.

Right now, not counting North America, 7,000 young men and women have answered the call to become ministers of the gospel—7,000 of them are already, at this moment, standing in line, saying, "Please teach me how to become a minister." We can't just say, "You have to leave your family and go a country or a continent

away and study in an ivy-covered campus in America." Our 59 institutions of higher education are taking dramatic steps to take quality education—not quick-fix training—to wherever these students await.

I have encountered a longing for learning among our Nazarenes around the world. I could tell you stories that would make you cry about the thirst for knowledge from Haiti, Brazil, France, and Kyiv (formerly Kiev). But this page is too short. But I must share one story from Santo Domingo.

I stood at the Regional Conference in Santo Domingo. Someone from Kansas City had sent 70 packets of Christian literature—in English. Most of the people in that region speak Spanish, Creole, or French. Just before the benediction, it was announced that the packets were being put on the altar down front, and anyone could take them right after the

Many of the greatest strengths of the Church of the Nazarene can be traced to our aggressive pursuit of Christian higher education.

dismissal prayer.

They tried, they really tried, to wait. They did not want to be irreverent right there in front of the general superintendent. And so they tried to wait for the prayer to end. But they could not, could not wait to get Christian literature that was not even in their language. One or two persons broke

loose and came for a packet. Then five more . . . and by the end of the prayer, the packets were all gone. I thought of my office with 25 new books on my to-read list. I looked at my wife, a high school teacher who has to threaten and cajole to get kids to read even the books the state provides. Tears filled her eyes and mine.

One of the highlights of General Assembly for me was the International Conference of Education. Some 250 Nazarene educators from around the globe joined hands and hearts and heads to solve educational problems on specific fields where tough realities make the educational challenges all but overwhelming. But they pledged new and renewed partnerships that will forever change the face of Nazarene education.

I can tell you this. You can toss out your cozy dreams of a sleepy little ivy-covered college that is more of a sanctuary from the sanguine hubbub of life than it is a rescue station. Discard any notion that a Nazarene campus is a place where good-natured kids go to hear mild-mannered profs spin fluffy, seminoble theories of long ago, detached from the agonies and hopes of contemporary life. We don't have Currier and Ives colleges anymore. They have caught the vision and have gone "apartnering" to make quality Christian education happen everywhere.

Dr. Mendell Taylor, one of my seminary teachers, used to tell us young pastors in the making, "What ought to be, can be." Our educators, leaders, and those who dig deep to fund our educational ventures are showing that they have caught that same vision. By the power of the Spirit, "What ought to be, can be."

H

Do What You Can

MICHAEL R. ESTEP



Michael R. Estep is director of the Communications Division, Church of the Nazarene.

DO WHAT YOU CAN,
where you are,
with what you have.

You may have heard this before. It is an often quoted statement attributed to FDR—or was it Winston Churchill?

The man who first said it to me said it often, to anyone who would listen. He found ways to work it into almost any conversation with almost anyone.

You could be with him at the Shell station discussing with the twill-garbed attendant the importance of octane or additives, and the first thing you know, this man would slip in this phrase.

Or you might be doing lunch with him at Grandma's Café on the square. The waitress got more than an order for meat loaf and mashed potatoes—she heard "Do what you can, where you are, with what you have."

Even a puzzled bus driver in another country who couldn't understand English got that sentence translated to him.

Age didn't matter either. One of the kindergarten memories of my daughter Kimberly is of this special man who told her that she could meet any of life's challenges—just "do what you can, where you are, with what you have."

Kids, teens, young adults, elderly—all have heard the statement. But the phrase is not just words to punctuate a conversation. The statement is a philosophy of life. When tied to the good news of Jesus, it becomes a powerful way to help people know how to live and work and succeed.

Chances are if you have ever met this man, you have heard those words too. The words are more than something to say. They represent how he has been, and is, living.

**More than a
phrase, it's a
philosophy
of life.**

Preacher's kid, pastor, World War II chaplain, prisoner of war, professor, district superintendent, college president, denominational executive, author, mentor, friend, encourager, missionary, founding university president, fund-raiser, innovator, husband, father, and grandfather extraordinary—no matter what the stage of life or the assignment—"doing what you can, where you are, with what you have" is clearly evident in this man's life.

He has lived his talk. He is a role model. And it appears he is not even close to being done yet with sharing about the Christ he loves and sharing his philosophy with anyone who will listen.

The man is Mark R. Moore, a sign. One of the best "signs" God has ever allowed me to see and know.

H

A Brief Look at General Ass



Jerry D. Porter (*kneeling left*) and **Jim L. Bond** (*kneeling right*) were installed as general superintendents during the Wednesday evening service, June 25, 1997, following their elections earlier that day. Standing behind them are (*l. to r.*) General Superintendents **William J. Prince**, **Jerald D. Johnson**, **Donald D. Owens**, **James H. Diehl**, and **Paul G. Cunningham**.



The newly elected general superintendents with their wives following the installation service: (*l. to r.*) **Dr. Jerry Porter**, **Mrs. Toni Porter**, **Mrs. Sally Bond**, and **Dr. Jim Bond**.



Missionary **Verne Ward Jr.** (*right*) and a delegate from Papua New Guinea participated in the General NWMS Convention. They were 2 of about 900 delegates to the missions convention.



Missionaries **Amy and Greg Crofford** were presented during the World Mission sending service on Sunday evening, June 22. The Croffords, serving in West Africa, are 2 of 24 career missionaries appointed this year.



One of the more than 2,000 volunteers who took part in the "One Heart, Many Hands" project in San Antonio prior to the General Conventions. Giving a cup of cold water in Christ's name has become an integral part of our General Assembly and Conventions.



The worldwide Nazarene family gathered in the Alamodome for the Sunday morning Communion service on June 22, with attendance estimated at 24,000. Retiring General Superintendent **Jerald D. Johnson** delivered the message, titled "Meet Me at the Cross."



Communion, a longtime tradition at General Assembly, was celebrated at the Sunday morning worship service. More than 1,000 elders and their spouses served the elements.

Assembly and Conventions 1997



The exhibits in the Convention Center, which were open for seven days, attracted large crowds. A wide variety of displays beckoned: Nazarene Publishing House, Nazarene colleges and universities, International Center divisions and departments, World Mission regions, as well as a variety of ministries. The Nazarene Communications Network exhibit demonstrated the new satellite broadcast system, which will carry programming for the NCN channel.



The *Herald of Holiness* booth was very busy, as evidenced by the crowds and long lines. For two dollars, people could have their pictures on the cover of the June '97 *Herald* with individualized headlines. The most popular captions were "General Superintendent-Elect," "Nazarene of the Year," and "I Survived General Assembly 1997."



The Hoyo-Hoyo Singers from Mozambique, Africa, sang on several occasions throughout the General Conventions and Assembly. Their a cappella rendition of the "Hallelujah Chorus" brought sustained applause during the NWMS Convention. Other international music groups included the Silvertones from Barbados and Puerta del Cielo from Mexico/Central America.



Children enjoyed the Pro-Kids Praise Party held in the evening during the Sunday School Convention. The events were directed and emceed by Steve Pennington, assisted by personnel from the Children's Ministries Department.



Young people responded to the challenge at the close of the NYI evening service during the NYI Convention. Bruce Oldham, general NYI president, brought the message.



The international Nazarene family enjoys the fellowship provided by our quadrennial gathering. Gladys Zahner, retired missionary, makes new friends from Mozambique.



In addition to the many business meetings and sessions of the General Assembly and Conventions, Nazarenes had opportunity to attend nine services of worship and celebration in the Alamodome.

General Board Elected for 1997—2001

The General Board for the 1997—2001 quadrennium was elected during the 24th General Assembly in San Antonio, Texas. Members, who were nominated by their respective regions, are listed below by both department and region. Of the 66 board members, 43, as indicated by an asterisk (*), are new this quadrennium.

Church Growth Department

Dallas Mucci, *chair, Eastern U.S.A.*
 Abel Cruz Solis, * *vice-chair, Mexico/Central America*
 Daniel West, *recording secretary, Eastern U.S.A.*
 John Bowling, * *Education*
 Thomas L. Goble, * *Southwest U.S.A.*
 Russell C. Human, * *South Central U.S.A.*
 L. D. Mokebe, * *Africa*
 Charles R. Prinsloo, * *Africa*
 Anthony Quimby, *Caribbean*
 Oswaldo Quispe Tarqui, * *South America*
 Felipe Ruvalcaba, * *Mexico/Central America*
 Dong-hyung Ryu, * *Asia-Pacific*
 Gene Snowden, * *Central U.S.A.*

Communications Department

C. Neil Strait, *chair, Central U.S.A.*
 Jan Lanham, * *vice-chair, Eastern U.S.A.*
 Mark Greathouse, * *recording secretary, Southeast U.S.A.*
 Geoff Austin, *Eurasia*
 Daniel R. Copp, * *Southwest U.S.A.*
 Luciano Duarte, * *South America*
 Paul Gamertsfelder, *East Central U.S.A.*
 Richard Hagood, * *Northwest U.S.A.*
 Gary Henecke, * *Southeast U.S.A.*
 Wally Marais, * *Africa*
 Mordecai Gabriel Nhabanga, * *Africa*
 John W. Smith, * *Asia-Pacific*



Delegates Jerry Hall (left) and Harold Graves Sr. considered legislation during the General Assembly.

Blanca Garcia de Unizar, * *Mexico/Central America*

Finance Department

Kenny Marchant, *chair, South Central U.S.A.*
 John Q. Dickey Sr., *vice-chair, Central U.S.A.*
 Charles Davis, *recording secretary, Southeast U.S.A.*
 David Barnes, *Eurasia*
 Monte Chitwood, *Northwest U.S.A.*
 Robert Collier, *Canada*
 Jonathan Fulton, * *Asia-Pacific*
 Craig K. Furusho, *Southwest U.S.A.*
 Leland A. King, *North Central U.S.A.*
 David McClung, * *South Central U.S.A.*
 Melvin McCullough, *South Central U.S.A.*
 Aguiar Valvassoura, *South America*
 William Woolford, *Caribbean*

Sunday School/NYI Department

Gerald Manker, *chair, Northwest U.S.A.*
 D. Moody Gunter, *vice-chair, Southeast U.S.A.*
 Dan Ketchum, * *recording secretary, Northwest U.S.A.*
 Carmen Luisa Checo Acosta, * *Caribbean*
 D. Maria Teresa Amado, * *Africa*
 P. C. Elliott, * *Africa*
 J. Fred Huff, * *Southeast U.S.A.*
 Kyae-suk Lee, * *Asia-Pacific*
 James Mellish, * *Central U.S.A.*
 Dennis Moore, * *Southeast U.S.A.*
 Haroldo M. Neves, * *South America*
 Bruce Oldham, *NYI*
 Larry W. White, * *East Central U.S.A.*

World Mission Department

Loren Gresham, *chair, Education*
 D. Ray Cook, *vice-chair, North Central U.S.A.*
 Jesse C. Middendorf, * *recording secretary, North Central U.S.A.*
 Jack R. Archer, * *East Central U.S.A.*
 Beverlee Borbe, * *NWMS*
 Wes Campbell, * *Canada*
 Randall E. Davey, * *Eastern U.S.A.*
 Scoffield Eversley, *Caribbean*
 Barbara Hornbeck, * *Southwest U.S.A.*
 Jacob Overduin, * *Eurasia*
 Paul Tarrant, *Eurasia*
 Glenn F. Thorne, * *East Central U.S.A.*
 Florencio Vargas, * *Mexico/Central America*
 Pal Wright, * *North Central U.S.A.*



Jerry Lambert (center), commissioner of education, presided over a two-day conference sponsored by the International Board of Education. Some 250 Nazarene educators, representing 59 schools of higher education around the world, participated.

NBC Board of Trustees Elected

The board of trustees for Nazarene Bible College (NBC) was elected during the 24th General Assembly. The members, which include a district superintendent, pastor, and lay representative from each region, are listed below:

Central U.S.A.: Steve Anthony, Jose Alfaro, Selden Kelly Jr.
East Central U.S.A.: Richard Jordan, Harold Graves Jr., Ralph Hodges
Eastern U.S.A.: Roy Fuller, John Calhoun, Cindy Mancini
North Central U.S.A.: Jack Eyestone, Larry Lott, Harry Lytle
Northwest U.S.A.: Leon Wyss, Holland Lewis, Gordon Olsen
South Central U.S.A.: Joe Dimas, Bill Coulter, Carolyn Barlow
Southeast U.S.A.: Jim Bearden, Larry Leonard, William Slonecker
Southwest U.S.A.: Roger Bowman, Barry Cunningham, Rick Conklin



During a plenary meeting of the General Sunday School Convention, Talmadge Johnson, director of Sunday School Ministries, presented a special gift to Miriam J. Hall for 20 years of service as director of Children's Ministries.

NTS Board of Trustees Elected

The Board of Trustees for Nazarene Theological Seminary (NTS) was elected during the 24th General Assembly. Ministerial and lay members are elected at large along with one representative from each U.S.A. region and Canada. The 1997—2001 trustees are:

Marion Barber, *East Central U.S.A.*
Ron Fry, *Canada*
Dennis Johnson, *Southeast U.S.A.*
Ken Mills, *Eastern U.S.A.*
Hugh Smith, *Northwest U.S.A.*
Woodie Stevens, *Southwest U.S.A.*
Jerry White, *South Central U.S.A.*
Lee Woolery, *Central U.S.A.*
Keith Wright, *North Central U.S.A.*

Ministerial members-at-large:

Dan Boone
Larry Dennis
Randall Denny
Steve Green
Tim Stearman
Gene Williams
Lenny Wischart

Lay members-at-large:

Howard Hendricks
Carolyn Lunn
Brad Moore
Gerald Oliver
J. Dudley Powers
Wayne Rice
Dan Spaite



Maurice Chavier Sr., pastor of New Bedford, Mass., International Church, was honored during a Multicultural Ministries luncheon for his outstanding contribution to Portuguese-speaking people in the United States. Chavier and H. T. Reza were the first two recipients of the new award from Multicultural Ministries to recognize lifetime achievement and ministry in the Church of the Nazarene.

Actions Taken at General Assembly

Following is a summary of significant legislative action by the 24th General Assembly in San Antonio, June 23-26, 1997:

Divine Healing: Approved a change in Article 14, "Divine Healing," of the Articles of Faith so that it now reads: "We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. We also believe God heals through the means of medical science." As part of the Church of the Nazarene *Constitution*, this change is subject to ratification by two-thirds of the district assemblies.

NIV Translation: Approved the use of the *New International Version* of the Bible for scriptures printed in the English-language *Manual*.

Evidence of Baptism with the Holy Spirit: Renewed *Manual* statement (paragraph 904.10) on "Evidence of Baptism with the Holy Spirit" for three more quadrennia.

Boycott of Disney: Substituted a letter from the denominational Christian Action Committee to Michael Eisner, chairman of the Walt Disney Company, for resolutions calling for a boycott at this time of Disney Corporation and its products.

Merger of *Herald of Holiness* and *World Mission Magazines*: Approved the merger of the *Herald of Holiness* and *World Mission* magazines in the next quadrennium.

General Budget Name Change: Approved changing name "General Budget" to "World Evangelism Fund," which followed the same action by the General NWMS Convention.

Entertainment: Modified *Manual* language on entertainment regarding theater, television, videos, drama, and so on, to include a position of avoidance of all types of entertainment ventures and media that feature or glamorize the world's philosophy of sensualism, secularism, and materialism. Violence, pornography, and profanity in all media are to be avoided. Language has been added to encourage safeguarding our homes from the encroachment of various entertainment forms and that calls for Nazarenes to preach, teach,

and choose the moral high road of holy living. Pastors are called upon to emphasize the basic truth that both evil and good exist in various media. Nazarenes must always discriminate from a spiritually sensitive conscience in accordance with our holy standard.

Commission on Core Values: Approved a recommendation from the General NYI Convention to form a commission to study core values of the Church of the Nazarene and to make recommendations to the Board of General Superintendents concerning the transfer of those values to the next generation.

Education for Ministers: Approved the concept of "lifelong learning" as a goal for each minister and approved the idea of recording the continuing education goals met by each pastor as part of his or her ministerial record. As a part of this goal, congregations are encouraged to provide pastors, after seven consecutive years of ministry in the same church, a sabbatical or study leave.

General Assembly Schedule: Voted to retain the quadrennial schedule for General Assemblies.

General Board Schedule: Voted to retain the annual meetings of the General Board.

District Assembly Schedule: Voted to retain the annual schedule for district assemblies.

District Superintendent: Rescinded the requirement that district superintendents visit each church on his or her district on an annual basis and indicated they are to be "available as needed."

Church Board Composition: Limits local church boards to no more than 25 regular (non-ex officio) members.

Terms for Districts: Deleted the terms "National Mission District," "Mission District," and "Regular District" from the *Manual* in favor of the terms Phase 1, Phase 2, and Phase 3 districts.

Amending Special Rules: Altered the process for amending the Special Rules so they may be modified by a two-thirds vote of the members present and voting in a given General Assembly.



SNU, representing the South Central U.S.A. Region, was the winning quiz team at the national tournament held during the General NYI Convention in San Antonio. Final results placed the eight teams in this order: SNU, MVNC, ENC, PLNC, ONU, NNC, MNU, and TNU.

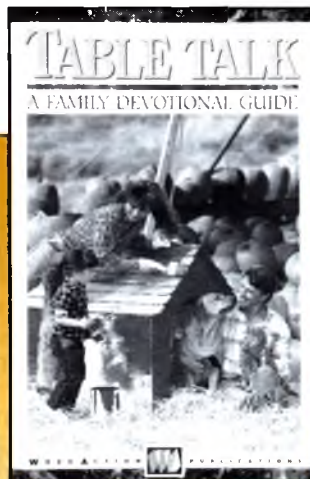
SNU's winning team members (above, l. to r.): Coach Bil Yount, Jason Slinker, Carrie Carpenter, Gina Weaver, Beth Spencer, Krista Scheiern, and Jennifer Motwani. Jason Slinker also received an award as the top individual quizzier.



Mark Cork (right), General Assembly local arrangements coordinator, with his wife, Jacquie, NCN News senior editor, enjoyed a rare lunch together. Mark also served in the same position for the 1993 General Assembly in Indianapolis.



A volunteer helps prepare the Communion elements for the Sunday morning service at General Assembly. This gentleman represents the hundreds of people who gave of themselves to make the 1997 General Assembly and Conventions a reality.



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Hell

ROB L. STAPLES



Rob L. Staples has made a career of teaching the Christian faith as a pastor and as a professor at Southern Nazarene University and Nazarene Theological Seminary.

WE SAY LITTLE ABOUT HELL these days, perhaps as a reaction against some past preachers who used the subject as a scare tactic. Maybe it is time to revisit the theme.

In his play *No Exit*, Jean-Paul Sartre, the French atheistic philosopher, has one of his characters say: "Hell is other people!"

I would say just the opposite: "Hell is to be finally and utterly *alone*." Is that biblical? Well, there are no proof texts that say exactly that. But it is a truth inherent in the biblical doctrine of sin. Sin is pictured in the Bible and in the historic Christian tradition as self-centeredness or self-rule. It is finding the meaning of life in self rather than in others and in the Other. Or it may manifest itself as the choice to place ultimate trust in the wrong "other." In either case, sin is wanting to be lord over one's own life, determining for oneself what is good and what is evil (Genesis 3:5, 22).

God commanded Adam and Eve not to eat from a certain tree in the garden (Genesis 2:17). For them, that fruit would have been evil. But Eve

"saw that the fruit of the tree was good" (3:6, NIV). She seized for herself the right to do the labeling.

Matthew 12:22-32 makes much the same point in reverse. The Pharisees saw a good thing (the healing of a demoniac) and called it evil. They changed the labels. To do that is to blaspheme the Spirit, which Jesus calls the unpardonable sin! It is not that God will not pardon. But persons who persistently desire nothing more than their own way, as opposed to God's will, and insist on defining good and evil for themselves have slammed the door in the face of forgiveness.

Thus the biblical understanding of sin gives us insight into the meaning of hell. God never sends people to hell; hell is what we choose for ourselves. God did not even create hell for human beings; it was made "for the devil and his angels" (Matthew 25:41). But God created us with freedom. When in our freedom we choose a self-centered existence, God allows us to have what we want. It is God's respect for human freedom that makes hell possible. Hell expresses the possibility that a person can reject the love of God and thus choose isolation rather than communion. Hell is the ultimate expression of our own choice against God. C. S. Lewis describes the condemned as those to whom God, after much patience, finally says, "Your will be done" (*The Great Divorce* [New York: Macmillan, 1946], 72).

The New Testament declares that "God is love." Since He loves everyone, He treats the actions of each person as significant. This truth is safeguarded by the idea that every person

must eventually give account to God for his or her actions. True love never forces itself on its object. God's love means that we have freedom to accept or spurn that love. To reject the idea of condemnation—and of hell—would mean a rejection of freedom.

Hell is not God's punishment for choosing the wrong road; it is simply where the road leads. Hell is the Father's heartbroken willingness to give His prodigal children what they so relentlessly demand; it is a teardrop on the cheek of Grace and a sigh on the lips of Mercy.

Hell is the expression, not of God's anger but of His agony, an agony that says: "I will give you what you want; in life you wanted your own way, you lived only for self, you wanted nothing but self—now take it." It would not be erroneous to say: "If I go to hell, I will be the only one there." For hell is utter self-chosen aloneness.

Traditional images of hell as a place of "fire and brimstone" where the cries of the damned are heard continuously may have value in picturing

Hell is utter self-chosen aloneness.

such a horrible fate. But the most significant thing about the destiny of the finally impenitent is not the temperature nor the acoustics. Final destiny will be decided on the basis of one's relationship to the God who is Love. The really horrible thing will be that the impenitent, of their own free choice, will have cut themselves off from God, from God's people, and from God's good creation. Could a worse hell be imagined?

Missed Manners

C. ELLEN WATTS



C. Ellen Watts is a freelance writer living in Nampa, Idaho.

THE PERSON WHO SUGGESTED that cold cash or a store-wrapped gift keeps one in touch with the latest bride or one's own descendants must never read Dear Ann or Abby. According to folks who thrive on columnizing their favorite gripes, there's hardly a grandkid or newlywed alive who takes the time to say thank you. To write or to phone those two magic words is unheard of.

The advice varies with the un-thanked occasion and goes something like this: Refuse to put up with it. Shop no more. Grab the checkbook; pinch those ingrates off at the signature. Phone the parents and ask, did their recently wed offspring living five states away receive monogrammed napkins from you via the Big Dollar Store, or did they not?

Whoa! Doesn't the bottom line test of good manners have to do with one's ability to put up with bad ones? While it is quite possible to give without loving (for the sake of appearance and duty), how in the names of those we care

about can we love without giving? Those columnists have a lot to learn. Our Lord said not to worry; if there was getting even to be done, He'd take care of it (Romans 12:19).

While a thank-you basically expresses gratitude, a thank-you can also serve as a simple form of repayment. According to an old Chinese proverb, "Those who do a kindness because they expect to be repaid are always disappointed." The truth is, while God loves a cheerful giver (2 Corinthians 9:7), and many are willing to give and forgive, others learn just as quickly to get and forget!

Of prime example is the tale of 10 fellows who stopped Jesus in the middle of a journey with their hollering. After Jesus healed their 10 ailing hides, only one had the grace to return and thank Him! (Luke 17:11-19).

Since a tenth of a gain belongs to the Lord, could the 9 have figured one thank-you sufficient? Were they ungrateful? Probably not. Careless and forgetful and excited over what had happened to them seems more likely. At any rate, while Jesus acknowledged the one and asked about the others, no record is given of His having written them off.

The truth is that with Jesus the giving never stops. He gives and gives again, and who among us has thanked Him enough? Still, no one is especially blessed by a

thankless child. So what's a person to do?

This pinches, but they say if you want to reform a man (or negligent bride or thankless grandkid), you've got to begin with the grandmother. No problem. This grandma gave birth to five, all of whom can embellish identical stories of having been plunked down to write thank-yous while every other kid on the planet was outdoors playing. Further among my treasures are enough smudged epistles to prove that they too were "mean moms."

Since the carelessness of youth is an ailment from which most of us eventually recover, a new twist on an old scripture seems apropos: "Do not let your left hand know what your right hand is doing" (Matthew 6:3, NIV). And a frustrated gift giver need never again fret over a phone that fails to ring or a card missing in the mailbox.

With no additional help from me, my kids probably will recover too. Likewise, those errant brides and some others I care enough about to give gifts to.

How in the names of those we care about can we love without giving?

If they don't? Hey, this fading butterfly must confess still to having caterpillar days of her own. Besides, as someone has said, "There's not a whole lot of grace in giving that which sticks to the fingers."

As for the 15 who call me Grandma, 1.5 had best mind their manners if they expect to keep up with those lepers.

HH



Depends on the *Herald*

Since retirement, I have followed your writings on a regular basis and have great appreciation for the balanced approach to the presentation of holiness. You are doing an excellent job, and my prayers support your ministry of leadership in this field.

With the demise of *Vital Christianity*, we have a void that must be filled in regards to a regular periodical for the church. Wherever I go, I make no apology for recommending to Church of God people that they consider subscribing to the *Herald of Holiness*. Each month I find my mind challenged and my spirit strengthened by the materials that you publish. God bless you!

Now, to demonstrate my belief in the *Herald*, please find enclosed three paid subscriptions for our married children. It is my desire that they be exposed to the holiness message that their father and mother have believed and experienced.

Arlo F. Newell
Anderson, Ind.

Berniece's Pastor

Thank you so much for your lovely article in the May issue of the *Herald*, "Some Things You Don't Forget." It was a "bitter and sweet" experience reading it. Bitter, for that was the first I had heard about your mother's challenge with Alzheimer's, but sweet in your tribute to your mother.

As one who was privileged to be Berniece Tracy's pastor for a few short years, I could envision her praying a prayer that was not only theologically correct but also very practical, just what her family needed.

I am going to quote a few lines from the article on Mother's Day, for there are a few of us at St. Paul's who had the joy of Berniece's friendship and the benefit of her prayers.

Thank you also for "hanging in there" through the "sweet and bitter" to produce a quality, timely magazine.

D. L. Huffman
St. Paul's Church of the Nazarene
Kansas City, Mo.

Painter of Light

The *Herald* has scored again!

The scintillating reproductions of art in the "Painter of Light" article in the May '97 issue are a delight to behold. This is quality par excellence. Congratulations to a superb artist and to the excellent work of the tradesmen who bring the material to where the rubber hits the road.

S. Roy G. Hall Sr.
Fort Langley, B.C.

Soapbox

Without taking the time to jump on my soapbox of why I agree, I very much appreciate Dr. Weigelt's April article "Care for Soul and Care for Sabbath," where he brings to light the direct relationship between the level of attention one gives to the Sabbath and the resultant substance of his or her spiritual life.

I also enjoyed "The Question Box" response on entire sanctification. It was clear, concise, to the point, and quoted excellent

reading resources of the Bible, John Wesley, and Hannah Whitall Smith.

Scott M. Bleeker

Agony of Alzheimer's

I greatly appreciate LeAnn Campbell's July article on Alzheimer's disease. My wife of 53 years has been in a care facility for 3 years. Truly this has been the most difficult period of my life as I have watched her descend into the abyss of A.D. She was a faithful and supportive pastor's wife, always ready to do what we felt was God's will for our lives. It is impossible to express the void this has left and the agonizing loneliness that is so often a part of my life. There is a great need in families in these circumstances to have those who will come alongside and help fill those lonely hours. How often I have wanted someone to just drop by and visit or invite me to their home. Were it not for the

continued on page 39

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Whatever Happened to Fannie McDowell Hunter?

by Stan Ingersol, Manager, *Denominational Archives*

Fannie McDowell Hunter was there at the beginning, conducting revivals and mentoring younger women preachers. She assisted Texas Holiness University's early development, labored for the Nazarene Bible Institute at Pilot Point, Texas, and then . . . vanished in 1912 from the historical record.

Born in Missouri in about 1860, she was the granddaughter of a circuit-riding Methodist preacher to Native Americans. She was raised in Fulton, Kentucky, and converted at age 12. Her father, John McDowell, supported the Holiness Movement.

At 19, she married W. W. Hunter, a college graduate. He died 3 years later, leaving Fannie with a daughter and stepson. Bereavement plunged her into a deep spiritual crisis, but the outcome—so painfully purchased—was a renewed faith. She became a music evangelist and later a revival preacher.

Her path frequently crossed Robert Lee Harris's, founder of the New Testament Church of Christ. Occasionally she shared in Harris's revival work, and after his death in 1894 she became a mentor to his widow, Mary Lee Harris, until Mrs. Harris was established in her own ministry. Mrs. Hunter joined the New Testament Church of Christ (NTCC) in about 1897, after evangelizing with its other pioneer preachers in Tennessee, Kentucky, Arkansas, and Missouri.

She devoted the summer of 1900 to conducting revivals with Mrs. Harris and Trena Platt in Texas, where the NTCC was expanding rapidly. She was present at Mrs. Harris's wedding to Henry Cagle later that summer at a

West Texas camp meeting.

Fannie McDowell Hunter accepted President A. M. Hills's invitation to be matron of women at Texas Holiness University (near Greenville, Texas), a parent institution of Southern Nazarene University. She remained on staff there from 1901 through mid-



Mrs. Fannie McDowell Hunter

1903, counseling young women and sometimes preaching in chapel.

Mrs. Hunter's ordination date is uncertain, but she was listed as an ordained minister in 1903. She pastored the NTCC congregation at Rising Star, Texas, for nearly two years. There she was host pastor to the union meeting in 1904 that merged her denomination with the Independent Holiness Church of C. B. Jernigan and J. B. Chapman. At this meeting, the Holiness Church of Christ was born. Pilot Point, Texas, became its headquarters.

She was working on a unique book—*Women Preachers*—published in 1905. Its early chapters marshaled

biblical, theological, and historical arguments supporting the public ministry of women. The later chapters each had a call narrative written by a different female minister, including Hunter. A. M. Hills supplied the introduction. On the cover, under the title, were these words: "Who Gave Thee This Authority?"

Mrs. Hunter moved to Dallas around 1905, resuming evangelistic work, often on behalf of the Rest Cottage (Pilot Point) and Berachah Rescue Society (Arlington, Texas) homes for unwed mothers. She married Edgar Strang, a layman, and in 1907 they moved to Pilot Point, where Fannie became matron at Nazarene Bible Institute. She was present at the 1908 General Assembly held there.

She was an elder on the Dallas District through 1911, but her name is gone from the 1913 district journal. Here the mystery begins.

The 1912 district journal does not survive. The *Pentecostal Advocate*, serving southern Nazarenes, was suspended in early 1912 as the transition was made to the *Herald of Holiness*; and the early *Herald*, launched in the spring of 1912, did not carry obituaries for several months. No other district received her credentials by transfer.

Did Fannie McDowell Hunter die during this interim? Did she retire and move to the West Coast, as some of her associates had done? Did she remarry (assuming her husband's death) and continue her ministry under a different name?

Several researchers have tried to answer this question, but without success. Whatever happened to Fannie McDowell Hunter?

HH

MAKE WORSHIP AN ADVENTURE OF THE SPIRIT

by Victor M. Parachin

One of the clearest commands in all of Scripture is found in the Book of Revelation—"Worship God" (22:9).^{*} Alfred North Whitehead observed: "The worship of God is not a rule of safety—it is an adventure of the spirit." Here are 11 ways to fulfill the call of Scripture and to make worship an adventure of the spirit.

1. *Prepare prayerfully.* Proper preparation honors God and paves the way to experience worship in greater depth. Before leaving home, take a few moments to pray for your worship experience that morning. Ask God to help you participate fully. Pray for your pastor and others who will be providing leadership.

2. *Know why you attend worship.* First and foremost, you are there to worship God, ascribing to Him the praise and honor of which He alone is worthy. The Church is, above all, a worshipping community. It exists to be "a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5).

3. *Be prepared to learn.* Let your worship be a time when your spiritual and emotional boundaries are expanded. "Let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths" (Isaiah 2:3).

4. *Arrive early.* Find a place as close to the front as possible (saving back pews for latecomers). Use this

time to meditate and pray.

5. *Worship with enthusiasm.* Throw your entire being into worship. Use your firmest voice; sing the hymns energetically; listen actively to the readings; let the preacher's words stir your soul. Resolve to act upon what you hear.

6. *Receive comfort.* Ask God for help or comfort when troubled. Houses of worship have always been sources of refuge and strength. In Scripture, even powerful people sought out God's help. "O LORD, God of my salvation, I have cried out day and night before You. Let my prayer come before You; incline Your ear to my cry. For my soul is full of troubles, and my life draws near to the grave" (Psalm 88:1-3).

7. *Accept a challenge.* Remember that an important aspect of worship is not only to comfort the afflicted but also to afflict the comfortable. If you hear something you don't like, don't go on the defensive. Think about it deeply. God could be calling you to make a change in your life.

8. *Give generously.* When the offering plate comes around, dig deep. North Americans especially are greatly blessed economically, and they need to share their abundance. Contributing to God's work is one way to do that. "Moreover, because I have set my affection on the house of my God, I have given to the house of my God, over and above all that I have prepared for the holy house, my own special treasure of gold and silver" (1 Chronicles 29:3). Your house of worship and its many

benevolent ministries deserve your generous financial support.

9. *Pray for others present.* During quiet moments in the service—offertory, special music—offer prayers for others. Present in every congregation are people with deep hurts and great needs: single parents struggling with the demands of being both mother and father, the recently bereaved, the unemployed, people with relationship difficulties, parents with chronically ill children. Ask God to provide them with special grace.

10. *Conduct an examination of conscience.* This exercise will purify the soul as well as invigorate the spirit for a new week. Use the prelude and postlude time to examine your conscience. Review the preceding week, asking yourself: "Was I loving enough?" "What have I done this week to help our hurting world?" "Did I exercise patience in a difficult situation?" "Were all the people that I met treated with courtesy and compassion?" "Did I yield to temptation?" Ask God for forgiveness and strength to do better.

11. *Extend worship into your world.* After the benediction, remember that it is now your task to take the gospel out of the sanctuary into your home and workplace. Keep in mind the wonderful advice from Francis of Assisi: "Preach the gospel at all times. If necessary, use words."

Dave Anderson



^{*} All Bible quotations are from the New King James Version.



Is Moral Fog Engulfing the Church?

by Richard S. Taylor

Are church people any different when it comes to morals? Some pollsters say no. We are told that the abuse, lying, pilfering, and fornicating are about equal among the churched and the unchurched.

Let us hope these reports are exaggerated. But to the extent that they are true, we are compelled to say that church people carry a heavy load of responsibility for the cataclysmic collapse of moral character in modern society and the consequent forces of chaos and anarchy that are being unleashed.

How could it happen that the Church should become so much like the world, and the salt so

lose its savor, that it is being “thrown out and trampled by men” (Matthew 5:13, NIV)? How could it happen that the world no longer sees the Christian as a model of righteousness, let alone a magnet toward God and goodness?

The root cause is theological. Four falsehoods, widely taught today, shoulder the blame for much of the moral fog churches wander in these days.

One is the constant refrain that “we all sin,” that living above sin is impossible, and that those who profess to do so are liars and hypocrites. This error destroys any incentive even to try to avoid sin. Christians accept chronic moral defeat as the norm.

The second is the teaching that personal holiness is not a requisite for heaven, because if we are in Christ, Christ becomes our holiness by imputation, and God *sees us* as holy in Him. Thus the Christian life is built on a fiction.

The third untruth is the widely proclaimed assurance that if we are in Christ, our sins are already forgiven—past, present, and future. This error removes the fear of sin. Few people will struggle very hard to avoid the sins that are already forgiven and that carry no ultimate danger.

The fourth false notion abroad is that having a happy religious experience makes one a Christian. It doesn't.

If the minds of millions of church members could be rid of these four errors, we would be on the way to making some change in the shamefully low standards of everyday living.

1. We must insist on the biblical impossibility of combining sinning with being a Christian.

John says, "My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense" (1 John 2:1, NIV). We tend to skip the first half of the verse and build our theology on the second. We must insist that the "will not sin" determines both the norm and the privilege, not the escape hatch of the "if." The same Epistle declares, "No one who is born of God will continue to sin, . . . he cannot go on sinning, because he has been born of God" (3:9, NIV).

Of course Christians will be confused if they forever define sin as any falling short of absolute perfection. But this does not reflect the New Testament, which assumes sin to be a willful break with God. Rather than have a doctrine of sin that contradicts the plain statements of the Bible, it is time we revise our doctrine of sin and see sin "properly so-called" (John Wesley) not as a matter of mistakes and unintentional faults,

but as known disobedience and un-Christlikeness in attitude.

We need to preach a gospel that, as Paul taught, is the power of God for righteousness. God has chosen us in Christ from "the foundation of the world, that we should be holy." Not just *seem* to be holy, but *be* holy. Not holy by proxy but in personal character—"without blame before him," the Bible says (Ephesians 1:4).

Christ did not die to present to God a surrogate holiness but to make possible in the believer a real holiness. "You are to give him the name Jesus, because he will save his people from their sins" (Matthew 1:21, NIV)—*from* them, not *in* them.

2. The notion of preforgiveness springs from a flawed doctrine of the Atonement.

It is the doctrine that interprets the Atonement as a transaction between the Father and the Son that *accomplishes*, rather than *provides*, the salvation of those whom God intends to save. But as A. W. Tozer says in *Paths to Power*, "Christ's work on Calvary made atonement for every man, but it did not save any man" (16).

Salvation is an offer that a holy God has made in the Son, but that has in it moral conditions. While the primary condition is faith, true faith is profoundly penitent as well as trusting. The upturn of the soul must be much more than a desire to escape hell. It must be a yearning desire to become reconciled to a holy God, and there must be the clear understanding that persistence in sinning makes reconciliation morally impossible.

Such a faith, to be meaningful, must maintain its moral content all the way, or it becomes a mockery. The faith that brings eternal life is a life attitude of penitence and obedience as well as an initial acceptance and trust.

There must be maintained carefully a full awareness that trust in the blood of Jesus for ultimate salvation *without commitment to holiness and obedience* is hypocritical

and delusive. "The man who says, 'I know him,' but does not do what he commands is a liar, and the truth is not in him" (1 John 2:4, NIV).

Doctrinal separation of saving faith from holiness, perhaps more than anything else, has spawned the shameful looseness in the modern Church.

3. The new birth is much more than a happy religious experience.

It is a radical and totally supernatural transformation at the core of one's being, which realigns the soul with God, spiritual values, and the pursuit of holiness, as well as heaven.

There is profound moral concern in every born-again person. The issues of right and wrong are up front in his or her thinking all the time. He intensely wants to do what is right and avoid what is wrong. This is the "new creation" we read of in 2 Corinthians: "If anyone is in Christ, he is a new creation; the old has gone, the new has come!" (5:17, NIV). Such a person is not a liar, pilferer, or fornicator.

Paul reminds the Corinthians that some of them were once liars, pilferers, and fornicators—and much more. "But you were washed, you were sanctified, you were justified," he says (1 Corinthians 6:11, NIV). This is not a "before and after" with no difference. What they *had* been they were no longer.

Perhaps the great need of the day is a revival of preaching on the new birth. But it will be spurious unless it is accompanied by a revival of preaching on repentance and obedience. The command to repent marked the way Jesus began His public ministry (Matthew 4:17). The same command structured Paul's preaching (Acts 17:30; 20:21). Perhaps it is time we get back to Jesus and Paul, and begin telling people that if they would get to heaven, holy living is not an option.

HH

The Allure of . . .

Worship the LORD in the beauty of holiness,” exclaims the psalmist (29:2). The lengthening years deepen my conviction that, when all is said and done, there is something beautiful about Christian holiness. It is the beauty of God. It is the liveliness of Christ.

If this conviction is well-founded, as I believe it is, then it compels me to say that much that passes for holiness—much that is grim and grumbly, much that is sour and censorious, much that is narrowly legalistic and pharisaically repressive—has to be ruled out as somehow counterfeit.

A woman once engaged me in conversation, saying she was concerned because in wide areas of the church life of today there is so little said or felt concerning the glowing biblical theme of holiness. I joined her in deploring this. But what I missed in her was the quiet radiance of Jesus. She was gloomy, strained, negative.

I listened to a Holiness evangelist denouncing modernism. Turning up the heat for his final eruption of indignation, he quoted an eminent modernist and vigorously proclaimed, “If that man is not going to hell, there’s no use to have a hell!” Even if eternity proves the evangelist to have been right, the question may still be asked: Was Christian holiness commended to anyone by a judgment so harshly expressed? I for one believe that when Jesus uttered the shattering austerities of Matthew 23, there was tenderness in His voice because there was pathos in His heart.

At the close of a Sunday morning service, when nearly everyone had left the church building, a lady said to me, “Do you have a few moments you could give to a frustrated pastor’s wife who says her prayers one minute and screams at her children the next minute?”

Why is there something incongruous about behavior such as this?

One possible answer is: it just isn’t beautiful.

More than 30 times in the Greek New Testament

there appears a word that is usually translated “good,” “goodness,” or “well.” For example, “Let us not be weary in well doing: for in due season we shall reap, if we faint not” (Galatians 6:9). The word may, however, be rendered “fair” or “beautiful.” Holy living is beautiful living. Purity that is negative, self-conscious, weird, and denunciatory is like lilies that have begun to rot: ill smelling.

Those who philosophize about beauty are not always agreed in its essential characteristics. Yet some qualities have been given a high rating in any definition of beauty.

For example—truthfulness. Perhaps today the better word would be *reality*. Pretense and sham are beauty spoilers. The insight of David was

**CHRISTIAN HOLINESS IS AN
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sound when he told God: “Thou desirest truth in the inward parts” (Psalm 51:6).

In beauty there is, too, a quality that the experts often call richness. It is the artistic plus. It is curiously not precisely the same as excess, for that comes under the head of the superfluous, the extravagant; it is the fullness that excels without being excessive. A fussy



straining after piety is not beautiful. It is pathetic. Christian holiness, on the other hand, is an overflow of the indwelling Christ. It has no need to be wheezily pumped up. It is artesian.

The beauty analysts ask for another thing if beauty is to be authentic: they insist on the quality of proportion. The element of balance cannot be ignored, they say. Jesus must have felt the ugly imbalance of the

Pharisees, who went about punctiliously tithing little bits and pieces of “mint and anise and cummin” while neglecting such plain, obvious responsibilities as “judgment, mercy, and faith” (Matthew 23:23).

This quality of proportion, by which the “beauty of holiness” may be judged, wears many lovely faces: the ability to disagree without being disagreeable, the gift of a faithful witness to truth combined with re-

ALLURING HOLINESS KNOWS THE ART OF ABSTAINING WITHOUT BEING PROUD OF THE ABSTENTION.

spect for minds other than one’s own, the art of abstaining without being proud of the abstention or censorious toward those who fail to abstain, the discipline of maintaining scruples in a healthy conscience without the neuroticism of manufacturing scruples over nonexistent or secondary issues.

Blessed are the balanced! A man of God was asked how he felt about leaving a church he had served for years. His quaint and picturesque answer: “There’s a tear in one eye and a twinkle in the other!” If it had been either “all tears” or “all twinkle,” it would have been abnormal. What prevailed was not eccentricity or morbidity, but wholesome balance. The balance of a man of God through whom shone “the beauty of holiness” (Psalm 29:2).

Whence comes this beauty—and how?

It comes from Christ. “Let the beauty of Jesus be seen in me!” (Albert Orsborn)

We can say, I think, that the secret is twofold: a radical cleansing and a regular contemplation. “Create in me a clean heart” (Psalm 51:10)—something deeply decisive! “We all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another” (2 Corinthians 3:18, RSV)—something progressively transfiguring!

Neither without the other is enough. Together, they insure *the allure of the holy*.

From *An Empowered Witness: Sermons and Writings of Paul S. Rees*, ed. Glen D. Black, Beacon Hill Press of Kansas City, 1997.

H

... the Holy

by Paul S. Rees



Photos: Dennis Frates,
Russell B. Hansen,
Wes Eby, Israel
Ministry of Tourism

Can You Be a Christian and a Scientologist?

by Chad Wilks

Excuse me, sir, would you like to step inside for a free personality test?"

That is what the young woman asked me as I walked down a San Francisco street. What harm could there be in taking a test? My much wiser companion kept walking and told the young lady that we were not interested. My friend explained that the personality test was a front for recruiting members into the Church of Scientology. I just nodded and pretended to understand.

With all the attention that Scientology receives, it can be embarrassing not knowing who or what the Church of Scientology represents. For example, in 1991, then Gov. Jim Edgar of Arizona set aside a special day to commend the founder of Scientology. A few days later, a nervous Governor Edgar rescinded his proclamation. Someone had explained to him what Scientology was.

"If a man really wants to make a million dollars, the best way

would be to start his own religion." L. Ron Hubbard spouted these words in 1949. Just one year later, Hubbard published his book *Dianetics: The Modern Science of Mental Health*, which would become the textbook for Scientology. Hubbard's advice worked well for him. His own church admits that at the time of his death in 1986, Hub-

sent to earth by a cruel galactic leader named Xenu. Thetans had godlike powers but were forced to give them up on earth. Eventually, they evolved into human beings, who could no longer remember their past identity. The Scientologist believes that all of us have these godlike powers lying dormant within us. One of the goals of Scientology is to reconcile the human with his or her identity as a Thetan.

Scientology is based on the idea that the human mind is divided into two parts. The *analytical mind* is the rational, conscious, data-observing and problem-solving half of the human mind. The *reactive mind* is a bit more complicated. The Scientologist believes that the reactive mind stores mental pictures of traumatic situations in a person's life. This storage takes

IF A MAN WANTS TO MAKE A MILLION DOLLARS, THE BEST WAY IS TO START HIS OWN RELIGION."

—L. Ron Hubbard, founder of Scientology

bard was a millionaire many times over. Scientology worked to fulfill L. Ron Hubbard's life, but how does it work in other people's lives?

Thetans Battling Engrams

Scientology teaches that all human beings are *Thetans*, who were

It is said that John Travolta would like to leave the Church of Scientology but fears repercussions from the hierarchy.



place on an unconscious level. These stored pictures are called *engrams*. Examples of engrams might be the trauma of one's own birth, witnessing a horrific act, or even the conversation of the surgeons while one is under anesthesia. Engrams are responsible for the stress and problems in a person's life. The first step in Scientology is to identify engrams and move them to the analytical mind so that they can be dealt with. Once all of the engrams are dealt with, a person reaches the state of *clear*.

Reaching the state of *clear* is the fifth step on the *Bridge of Enlightenment* in Scientology. The first four steps consist of communication classes, education, and information about Dianetics. These classes can cost as much as \$500 per hour. Becoming *clear* is the primary concern of the Scientologist. A person becomes clear through a process called *auditing*. An auditor is usually an ordained minister in the church who is trained to help identify engrams. The auditor operates a machine called an *electropsychometer* or E-Meter for short. An E-Meter has two electrodes hooked to it. The *preclear* person holds these electrodes as a very tiny flow of energy passes into his or her body. The auditor measures the electrical response by the gauges on the E-Meter. Supposedly, the auditor is able

to identify engrams and can begin to work with the *preclear* person on the moving of those engrams from the reactive mind to the analytical mind.

In 1963 the United States Food and Drug Administration raided the headquarters of the Church of Scientology on the grounds that the E-Meter should be banned and had no scientific merit. The church won the case on the grounds of religious freedom. Of course if you would like to examine an E-Meter yourself, you can purchase one for as little as \$4,375. The minimum cost of becoming *clear* is \$2,500.

After a person becomes *clear*, there are several more steps on the Bridge to Enlightenment. The next step is to make sure the person is *really clear* at an additional cost of \$2,800. The next four steps are the *Operating Thetan* stages. These stages are considered advance stages of *clear*. These courses include learning about the galactic ruler Xenu, freedom from drugs taken in past lives, and freeing oneself from negative spiritual beings that have been asleep inside oneself for millions of years.

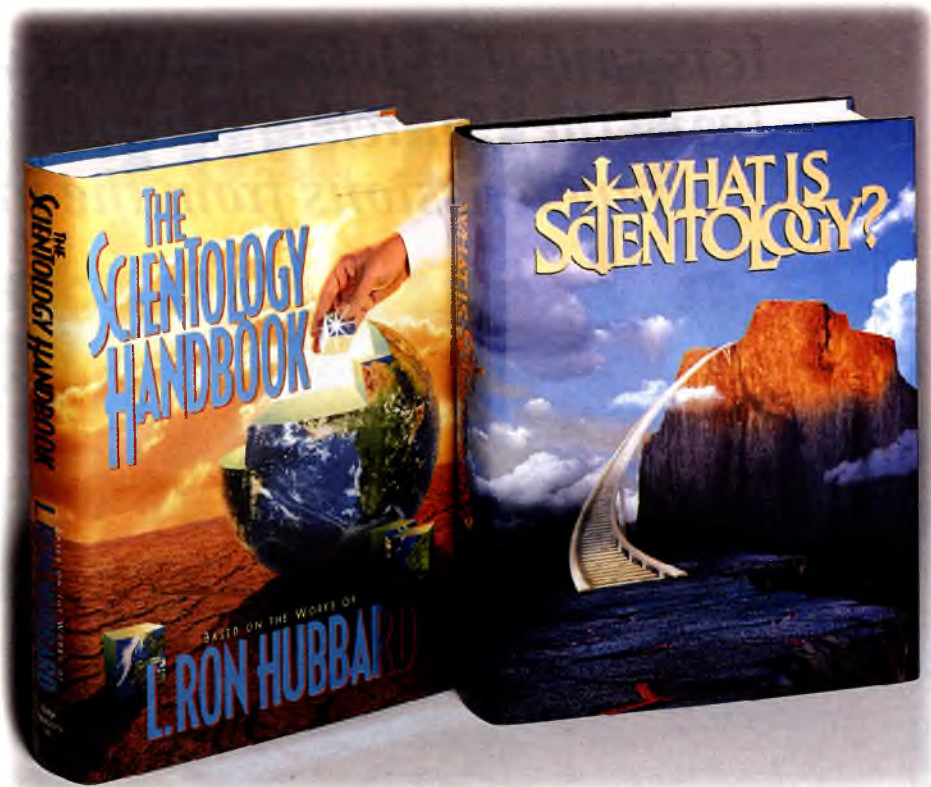
If a person is not moving up as quickly on the Bridge of Enlightenment as he or she would like, a "donation" of \$1,250 can be given that will get the case reviewed by the church.

It is estimated that if a person goes through every stage of the Bridge of Enlightenment, it will cost between \$200,000 and \$400,000. Texts for a new stage have been written but not yet released, and the cost is undetermined at this time.

The Cult of Greed

If you think money plays a key role in the Church of Scientology, you are right. The cover story of

SCIENTOLOGY RANKS JESUS AS JUST ONE STAGE ABOVE "CLEAR."



The wealthy clientele of Scientology makes possible the publication of these deceptive but lavishly expensive books. These books were sent to the *Herald* unsolicited and without charge—giveaway items aimed at putting Scientology's best foot forward.

the May 6, 1991, *Time* magazine was titled: "Scientology: The Cult of Greed." This article details dozens of cases where people's lives have been ruined by Scientology, including 73-year-old Harriet Baker, who was approached by Scientologists after her husband

died. They offered to help her audit her grief for \$1,300. Some \$15,000 later, Scientologists learned her house was

debt free, called the bank, and arranged a \$45,000 mortgage to pay for more auditing. Baker's children finally helped their mother come to her senses. When she approached the church and asked for a \$27,000 refund for services not rendered, two Scientologists showed up at her door with an E-

Meter to interrogate her. Baker was financially strapped and forced to sell her house. *Time* goes on to document many more cases where the Church of Scientology used private investigators and high-priced attorneys to literally take away people's life savings.

The Church of Scientology has many celebrity spokespersons around the world. One way that the church maintains such a good relationship with the stars is through its Celebrity Center clubhouses. These are posh resorts where celebrities can be pampered at the church's expense. One of the church's most famous celebrities is actor John Travolta. However, according to William Franks, the church's former chairman of the board, Travolta would like to get out of the church but is afraid of the repercussions he will suffer from the Scientologists.

What Scientologists Believe

The Church of Scientology claims that it is nondenominational

and open to all faiths. The church goes on to assert that Scientology does not conflict with other religions or religious practices and does not mean that there is any necessity to leave your current church, synagogue, temple, or mosque. From the Christian Church's perspective, it would be impossible to be truly a Christian and a Scientologist.

- The Scientologists believe that their religion is the culmination of all the religions and philosophies of history. They view Jesus Christ in the same way they view Zoroaster, Lao-tzu, Buddha, Confucius, and Muhammad—all men of great truth who have provided the building blocks of Scientology. In fact, Scientology says that Jesus Christ was only one stage above *clear*. This is illustrated by examining publications of the Church of Scientology. One has a picture of all the great religious leaders and philosophers of history, including Christ, looking up a mountain at a minister of the Church of Scientology. Another publication shows these same great religious leaders and philosophers, again including Jesus, all gathered around the symbol of the Church of Scientology.

Christians believe that Jesus was more than another good philosopher but the actual Son of God. Christ did not pave the way for Scientology; He is the Way! The way to salvation and eternal life comes from the perfect sacrifice of Jesus Christ. *A person cannot be truly Christian and a Scientologist.*

- Scientologists believe that there are many gods. Christianity is a monotheistic religion. We believe that there is only one God, who is manifest in the three persons of the Father, the Son, and the Holy Spirit. We believe this one God is the Creator and Sustainer of all life. Scientology believes that the evil galactic ruler Xenu banished Thetans (humans) to earth.

Christians believe that God, out of His love, created humankind to be in fellowship with himself. *A*

person cannot be truly Christian and a Scientologist.

- Scientologists believe there is no need for a Savior. The remedy for sin or wrongdoing comes from confronting one's own actions and, therefore, bringing salvation to oneself. Christians believe that the only way to be saved is through Christ. Salvation comes to those who repent and accept Christ as the Savior. Scientology places its trust in human abilities for salvation. Christianity places its faith in the one God of the universe for humankind's salvation. *A person cannot be truly Christian and a Scientologist.*

The cost of crossing the Bridge to Enlightenment is hundreds of thousands of dollars, but if you are willing to pay the price, you can make it. Again, salvation for the Scientologist comes at a heavy price. Salvation for the Christian came at a heavy price too. But the one who suffered the cost was God in Christ. The cost of salvation for

the Christian is absolutely free. Christianity proclaims that we cannot beg, borrow, earn, or steal salvation, but it is the free, gracious gift of God to those who repent and believe. *A person cannot be truly Christian and a Scientologist.*

A person can, however, be truly Christian by loving a Scientologist. Our response to the Scientologists should not be one of hate or persecution but of reflecting the caring Christ. After all, this salvation that we so gladly claim is open to the Scientologist as well. Do not forget that Christ hung on the Cross for all humankind, not just the Christians.

For just as we have been reconciled, so should we be agents of reconciliation and dispensers of God's grace to all humankind, including the Scientologist. As we go about our daily lives encountering those who do not know Christ as Savior, may everything we do and say reflect the God of reconciliation and His abundant grace. **HH**

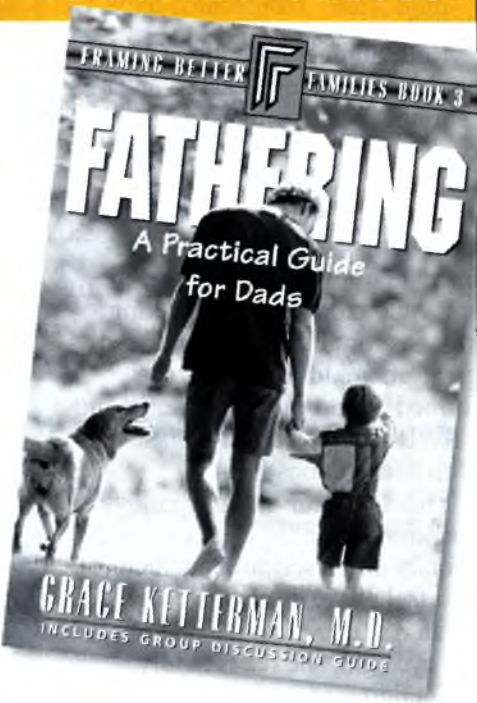
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THE UNHERALDED

by J. Wesley Eby



Ruth Sumner— Centenarian Extraordinaire

One hundred years and still going and going and going . . . The Energizer bunny will bang its drum, clap its ears, and bow in awe to celebrate this remarkable saint's 100th birthday on September 21. In fact, that elusive, never-tiring rabbit will probably be around to help her commemorate many more.

Besides her age, what makes this lady a remarkable saint, one of the *unheralded*? Let me paint a picture of this one-of-a-kind centenarian.

Ruth Sumner lives alone in her apartment in Trevecca Towers, a retirement center in Nashville. She cooks for herself (even entertaining on occasion), shops for her own groceries (pushing her own cart), writes her own checks (taking care of her own bookkeeping), sews and crochets (now making afghans for all her 20 grand- and great-grandkids), and stays informed of current events (enjoying a lively political discussion spiced with her opinions).

This 100-year-old lady enjoys uncommon health. Her cupboards contain no prescription medicines. Headaches are as rare as peaches on an oak tree. And in spite of aging eyesight, she reads avidly, maintaining an ingrained habit of reading the Bible through each year.

In her 90s, this loves-to-stay-busy woman served on the Advisory Board for Trevecca Towers. She finally resigned at the age of 97,

saying it was "time to step down."

Every Sunday, Mrs. Sumner can be found in her usual seat in the Covenant Fellowship Church of the Nazarene. As a staunch member, she supports her pastor, Dwight Southworth, with unflagging prayer and encouragement. Her lifelong custom of Sunday worship and her love for the Lord make church attendance an I-dare-not-miss-it activity.

Let me now sketch a picture—though a brief one—of her life.

Ruth Naomi Sumner was born to Jonas and Mary Eby in 1897 at Newton, Kansas. The second of eight children, she joined an older brother, Reuben. She then welcomed her younger siblings—Jonas Jr., Amos, Paul, Esther, John, and Earl—as they became a part of the Eby tribe.

Coming from Swiss-Mennonite ancestry, Aunt Ruth (yes, she *really* is my relative) grew up on a farm with a work ethic that required children to help support the family until the age of 21. With this religious heritage and godly parental influence, she was converted at the age of 8.

When Ruth was a child, her parents learned that holiness of heart was possible in this life—a belief contrary to what their Mennonite Church taught. Seeking the experience of holiness on his own, Mr.

Eby testified to being sanctified. The Mennonite bishop was disturbed by Jonas's assertions about this "foreign" doctrine. When Ruth's dad refused to cease his testimonials,



he and his family were removed from membership of the local Mennonite congregation. So Jonas, with the help of his brother Noah, purchased a church building and formed the Holiness Association of Newton.

When the Church of the Nazarene was founded in 1908, Mr. Eby visited Pilot Point, Texas, to investigate the new holiness group. Elated with what he learned, he encouraged the Holiness Association of Newton to unite with the fledgling denomination in 1909. Eleven-year-old Ruth added her signature to the charter of that Nazarene Church.

Jonas and Mary decided to move to southern Florida in 1913 to escape the harsh Kansas winters. Ruth heartily agreed, and it was her vote that resulted in the Eby migration southward. Later that year, Ruth signed her name on another charter when Miami First Church of the Nazarene was organized with 28 members.

This beautiful young lady avoided any serious romances until, at the age of 21, she met Luther Sumner, the son of a Holiness Methodist minister. Luther claimed her heart and hand, and they married on April 11, 1920.

Seven years later, the Sumners moved to Tampa, Florida, which was the area of Luther's roots. Again, Ruth helped organize a Nazarene church, and she along with her husband penned their names on the Tampa First Church charter.

When the great depression of 1929 staggered the U.S. economy, the Sumners returned to Miami—her home for the next 50 years until she moved to Nashville.

Through the decades, Aunt Ruth has modeled churchmanship through serving Christ, the church, and her family. For example, she served as NWMS treasurer on the Florida District for 28 years. And she taught Sunday School for 66 years, a record difficult to match.

Even when she reached the traditional retirement age, her pace did not slow down. In her 80s, she still sang in the choir and served as church treasurer.

Ruth Sumner's ministry has always been characterized by integrity. One year while she was treasurer, her pastor wanted to take control of the church's funds, even writing the checks. Ruth Sumner, assuming a militant stance, let the minister know his proposed strategy was clearly against the Nazarene *Manual*. The battle of wills

*Ruth Sumner
stays informed of
current events
(enjoying a
lively political
discussion spiced
with her opinions).*



Ruth Sumner
15 years old

*The battle of wills
raged. "Major"
Sumner wouldn't
budge, even if it
meant losing her
pastor's favor.*

raged, but "Major" Sumner wouldn't budge, even if it meant losing her pastor's favor. She was the victor. Later, he apologized for his attitude and actions.

Aunt Ruth's formal education, limited to the eighth grade and a business certificate, did not restrain her from lifelong studies. Self-taught, she excelled in the business world.

During World War II, she accepted a job as a seamstress with a large department store chain. When she suggested a change in procedures that saved the Florida-based company money, she was made manager of the alterations section. Soon she rose in the company ranks until she was promoted to manager of the exclusive Miami Beach store.

In this role, Mrs. Sumner observed the need for improved accounting. She proceeded to design such a system, which was duly implemented throughout the store chain statewide. Not only was she asked to train personnel, she became the company troubleshooter. She flew all over Florida, handling problems that needed her expertise.

The company's owners, who were Jews, had the highest regard for their gifted Protestant employee, so much so that they granted her both Jewish and Christian holidays. They often commented: "Mrs. Sumner practices what she preaches."

After working for more than 40 years, she announced that it was time to retire. The company's response was one of concern: "You can't retire, Mrs. Sumner, you're not old enough." When she informed them she was 82, the owners were astounded, as she had carefully kept her age a secret. Their mandatory retirement age was 65.

Like any mom, Mrs. Sumner takes great pride in her children: sons, Robert and Donald; and daughter, Mary Louise Tracy. But they are quick to call her "blessed," for they know their saintly mother has impacted them and their families for God and holiness and the church. Robert and his wife, Louise, are retired from ministry in the Church of the Nazarene. Mary Louise and her husband, Joe, and Don and his wife, Sarah, are active Nazarene laypersons.

Ruth Sumner—centenarian extraordinaire? Most definitely! Remarkable saint? Unquestionably! Mrs. Sumner is an inspiration to everyone who seeks to leave an imprint—*God's* imprint—behind them. **HH**



Nazarene Teens Honored As Cosalutatorians

Rebekah Peterson and Beth Tummons, members of the Rolla, Mo., Church of the Nazarene, were cosalutatorians at the Rolla High School this year. The girls tied for the academic honor in their class of 260 graduates.

Rebekah has served as the local NYI president, senior high representative on the District NYI Council, and delegate to the 1997 NYI Convention in San Antonio. She has been a member of the district quiz team, a middler Sunday School teacher, and a choir member. This fall she will enroll in the University of Missouri—Kansas City School of Medicine.



Rebekah Peterson (left) and Beth Tummons

Beth served as the local NYI president during the past year. She sang in the church choir and was active in various ministries. She will attend MidAmerica Nazarene University this fall.

Both young ladies are active in school activities as well as their church, and they have received numerous awards and scholarships.

Couple Celebrates 70th Wedding Anniversary

Thomas and Minerva Carnobas of Reading, Pa., celebrated their 70th wedding anniversary this year. They are members of the Reading Calvary Church of the Nazarene.

Mrs. Carnobas has been a Nazarene for almost 70 years. She has taught Sunday School for 50 years and has been the NWMS president for 25 years. Mr. Carnobas, a convert from Greek Orthodoxy, has been a Nazarene for more than 30 years.

Helping them celebrate were their



two children, Miriam Stephens and Charles Carnobas, their spouses, two grandchildren, and one great-grandchild.

Thirteen couples from First Church of the Nazarene in East Liverpool, Ohio, were honored for being married 50 years or longer. One couple has been married 62 years. The couples represent a total of 668 years of marriage. Del and Dorie Sanford were hosts for the occasion.



The 13 couples were: Bob and Doris Allen, Thurm and Fern Allen, Jim and Doris Eynon, Gordon and Elva Hall, Keith and Viv Harmon, Jim and Erma Harsha, Kyle and Wilma McPherson, Norm and Gyla Nicely, Del and Dorie Sanford, Dick and Myrtle Sanford, Willard and Mary Strum, Frank and Lee Tice, and Ted and Virginia Tucker.

Ordinations



1997 Louisiana District ordinand (l. to r.): General Superintendent Jerald D. Johnson, Rev. and Mrs. Delbert Terry, District Superintendent Ralph E. West.



1997 Louisiana District ordinand (l. to r.): General Superintendent Jerald D. Johnson, Rev. and Mrs. Ron Sherer, District Superintendent Ralph E. West.

Ordinations



(Above) 1997 British Isles North District ordinand class (l. to r.): District Superintendent Colin H. Wood, Rev. and Mrs. Trevor Hutton, Mr. David and Rev. Carolyn McAfee, Rev. John and Rev. Ann Webster, General Superintendent Donald D. Owens.



(Above) 1997 Alabama North District ordinand class (l. to r.): General Superintendent James H. Diehl, Rev. and Mrs. Kipp McClurg, Rev. Jeffrey Woods, Rev. and Mrs. Jeffrey McCay, Rev. and Mrs. Mark Wilcox, Rev. and Mrs. Todd Thomas, Rev. and Mrs. Marcus Wilson, and District Superintendent Bob Broadbooks.



(Above) 1997 Canada Pacific District ordinand class (l. to r.): District Secretary Elwyn Grobe, District Superintendent Wesley Campbell, Rev. Doreen and John Greenwood, Rev. and Mrs. Marty Taylor, General Superintendent James H. Diehl.



(Above) 1997 Georgia District ordinand class (l. to r.): General Superintendent Paul G. Cunningham, Rev. and Mrs. William Spencer, Rev. and Mrs. Al Eddy, Rev. and Mrs. Earl Horne, Rev. and Mrs. Wayne Miller, Rev. Joyce Smith, District Superintendent J. Fred Huff.



(Above) 1997 Southwest Oklahoma District ordinand (l. to r.): General Superintendent William J. Prince, Rev. Jon Branstetter, District Superintendent Carl B. Summer.



(Above) 1997 Metro New York District ordinand class (l. to r.): District Superintendent Dallas Mucci, Rev. and Mrs. Cliff Kretkowski, Rev. and Mrs. Andres Hernandez, Rev. and Mrs. David Verzyl, Rev. Kenrick Pinder, Rev. Sylvia Edwards, Rev. and Mrs. Chae Dong Han, General Superintendent Jerald D. Johnson. (Missing from photo are Rev. and Mrs. Kouadio N'Goran.)



(Above) 1997 Intermountain District ordinand class (l. to r.): General Superintendent Donald D. Owens, Rev. Ken and Rev. Michele Solts, Rev. and Mrs. Lennie Spooner, Rev. and Mrs. Craig White, District Superintendent Ronald K. Kratzer.



(Above) 1997 Oregon Pacific District ordinand class (l. to r.): General Superintendent Donald D. Owens, Rev. and Mrs. Daniel Abbott, Rev. and Mrs. Peter Carlson, Rev. and Mrs. Robert Hunter, Rev. and Mrs. Thomas Mahon, Rev. and Mrs. Harvey Richards, Rev. and Mrs. James Thornton, Rev. Donna and Frank Chandler, District Superintendent Gerald Manker.

Standing Together

JERRY AND LYNDA COHAGAN



Jerry Cohagan is one half of the comedy-drama duo, *Hicks and Cohagan*. Lynda is a high school English teacher in Olathe, Kansas.

IN A POPULAR BEATLES TUNE OF THE '60s, an entertainer asks if he sang off-key, would you get up and walk out in embarrassment? Jerry was singing the song around the house one day and had only sung the first line when Tori, without a moment's hesitation, piped up and said, "I'd stand up and sing with you!" Oh, the total, unwavering loyalty of a five-year-old. And there seems to be no shortage of those "out of tune" moments.

Do you have any idea how terribly traumatic and painful turning five in the modern world can be? Let us clue you in. When Chase turned five, we made the obligatory doctor's appointment—the Well Visit. After all, we had to have the forms signed for school; the inoculations are required. It sounds so benign, so nice—the Well Visit. Believe us, no greater misnomer was ever used. *It did not go well!*

It all started with three—count 'em, three—inoculations! The last time he'd had shots, he was 15 months old and really couldn't articulate his discomfort and indignation. This time, however, he was five, and the nurse wasn't even done with the second shot when he started articulating. Boy, was he articulating! After the shots were done, we had to go downstairs to the lab to get

his blood drawn. Suffice it to say that the energy output of Chase's thrashing legs could have powered a moderately-sized substation. Not a pretty picture. Between Mom, Dad, and the four nurses, we finally pinned Chase down for the count. In the aftermath, the nurses looked more like a rugby squad ready to hit the showers than composed agents of the medical profession. Eventually, Jerry carried the whimpering, blubbing Chase to the car. And during the entire episode, Tori observed it all in wide-eyed shock.

We didn't realize until later the ramifications of making the Well Visit a family affair. With only 20 months' difference in the ages of our children, Tori was certainly aware that it would not be too long before it was time for her Well Visit. For the next 20 months, Tori would periodically get teary-eyed and quivering-chinned for no apparent reason. When asked what was wrong, she would whimper, "I'm scared of the shots."

We had talked long and hard to Tori about staying relaxed and not crying until after it hurts. But remarkably, what brought her through the whole thing was Chase. When push came to shove, he "stood up." Perhaps it was his constant attention: "Just look at me, Tori, don't look at what they're doing," or maybe it was her desire to handle it better than Chase had, but for whatever reason, Tori was able to "stand up" too. After the first shot, she announced to the nurse, "That didn't hurt at all! Now, you squeezing my arm, that hurts!" She was working herself up to a pretty good chin-quiver in the lab until the nurse got that needle into her vein. She immediately shut up and was spellbound by the sight of her own blood flowing into

the tube. Chase was completely awed by Tori's courage. And we learned that it is OK to make the messy times a family affair. None of us thought Tori had it in her. We all grew that day. We were all proud. We were standing together.

We had some good practice that day in standing up together. It's good we get in the practice now so "standing up" will be second nature when the issues are a bit messier than singing out of tune. And we know the "messy" is sure to come. If we practice a little now, we hope that when the "truly messy" gets to us, we won't falter; we won't fall; we'll stand firm.

The other day Chase had a friend over, and they were sitting at the counter while Lynda was working in the kitchen. We don't remember the context, but Chase said to his friend in a conspiratorial tone, "My mom's a little crazy."

Lynda leaned in close to Chase and replied, "I learned it from you."

Chase responded, "I got it from Dad." A moment's pause, then he added, "Dad got it from the church."

Now we're not quite sure what he

If we practice a little now, we hope that when the "truly messy" gets to us, we won't falter; we won't fall; we'll stand firm.

meant by that—we just laughed. But it gave us pause to think. Sometimes the church is a little crazy. Sometimes we wish certain things were different, or at least sung to a different tune. Sometimes we even think the church is a little sick. But we love it. And it's the only place we know to go for our Well Visits. The church can be a family of faith whose members trumpet unashamedly: "We'll stand up and sing with you!"

Christian Marriage

Continued from page 5

spouse languishing on the sideline. And that can happen for very spiritual reasons, on the surface.

I have an accountability partner, and I wouldn't want to ever give that up. But the most important accountability relationship I have is with my wife. She can zero in on issues in my life that nobody else can. This is the most intimate relationship of all, and yet if I am free to share things with a Christian brother that I cannot share with Starla, something is wrong with this picture. This means I have not been nurturing the principle of exclusivity in my marriage—a commitment to give my first energy,

my best time, my most careful attention to the covenant friend God has given me. And whenever we are dealing with issues of marriage, it is never, never, just about you and your spouse. God is involved in your union, and because of this, it takes on a sacramental quality.

God is involved in your union, and because of this, it takes on a sacramental quality.

fusal to surrender our selfish will to His will, and our insistence to live our lives wanting to be served, instead of with an attitude and practice of service.

There is a question I want to put to every reader who is in a marriage relationship or soon will be.

God has made provision for healthy marriages. The only thing that can stop it is our sinful unwillingness to let it happen—a re-

Have you surrendered your will to God? Have you surrendered your marriage relationship to the Lordship of Jesus Christ? Are you living in a spirit of mutual submission and dependency, or are you living in a spirit of self-will? You cannot separate this from your relationship to God. If you are living in self-will, then you are refusing to live in mutual submission with your spouse, and thus refusing to live in submission to God. Your spiritual health is at stake. And in a very real sense, your eternity is at stake.

Bring your hurting and broken marriage to God. Surrender your will and desire to Him. Allow Him to heal it, to make your marriage what He intended it to be. Are you willing to allow God the space to do that work? H



Jeren Rowell is pastor of Shawnee Church of the Nazarene in Kansas City.

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You Are What You Wear

SUSAN HANSON BATES



Susan Hanson Bates is a freelance writer and a frequent speaker at Christian Women's Clubs. She attends First Church of the Nazarene, Flagstaff, Arizona.

IT WAS PAST TIME TO LEAVE. The car was packed, the baby-sitter had her instructions, and I was anxious to go, in order to arrive at my first retreat engagement promptly. But Teri, my traveling support group of one, could not disentangle herself from her five-year-old son. He was giving her every argument under the sun why he should be allowed to come with us. As a last resort,

Teri reminded him that the retreat was for women only. In total resignation, he looked at his mother and sighed, "OK, Mom, I'll wear a dress."

We laughed. How cute for him to think that just by donning a dress he could pass for a woman. That's about as silly as Christians thinking what we wear tells people who we are. Or does it?

The Bible admonishes "God's chosen people" to "clothe yourselves with compassion, kindness, humility, gentleness and patience," to "forgive as the Lord forgave you." It goes on to say, "And over all these virtues put on love" (Colossians 3:12-14, NIV).

As I am privileged to travel around the Southwest, it seems that there is one theme that continually surfaces. Though we have an intense and

abounding love for God, we find it difficult to love one another. Why is this? I am sure it is not an accident that the primary area that Satan attacks is that of our relationships. In John 13:35, Christ told His disciples that the world would know we are His by our love one for another. If the enemy can destroy that, he can destroy our witness.

So what is the answer? It helps me to remember that I am called as a Christian to "accept one another, then, just as Christ accepted you" (Romans 15:7, NIV). When I came to Christ, I was not perfect. Quite the opposite. I was filthy with sin, ragged with ignorance, and odorous with ego. But He took me anyway. No criticism, no condemnation, no questions as to where I'd been. And now it's my turn to do the same with my sisters in Christ. One thing I've sensed in every church I've visited is that the body of believers, now more than ever, needs to be built up by the loving encouragement of the Christian family.

The Bible promises that in the end times there will be persecution, trials, and suffering for the Christian. For some of us, those times are already here. We need one another. We need to focus on our common cause of lifting up Jesus, that all may be drawn unto Him, instead of tearing one another down.

As we dress our bodies each day, carefully mixing and matching and making up, let us each commit to clothing our spirits as well. As an act of love for our Savior, let us choose to model compassion, kindness, humility, gentleness, and patience to each other, so that the world may see Christ and marvel at His beauty. And above all, let us be adorned with unconditional love, that they may know we are His.



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. I heard Rev. Charles Stanley preach a sermon on heart cleansing. He said the heart is cleansed from all sin at conversion. Could it be that we Nazarenes have been too adamant about a second work of grace? Maybe it does come all at once. What do you think?

A. I did not hear the sermon, but it sounds as if the Rev. Stanley was defending a point of view that many Calvinists have abandoned. Those of his theological school used to fight the Holiness folks by insisting that "full salvation" came at conversion.

But most contemporary Calvinists that I have read have dropped that argument. Most sincerely believe that there is a deeper work of God some time after being born again that brings one into the deeper life. Thus, "secondness" has not been a battleground among Evangelicals for some time. Most people see in their own experience the truth of what we have labeled secondness, the need for a further work of God beyond the wondrous gifts bestowed in conversion.

If God gave us all that He ever has to give us up front at conversion, then this phenomenon confirmed in every age would not exist: "Every Christian generation has produced two kinds of Christians. The common, ordinary, garden variety, on the one hand, and those who have found a deeper spiritual life for whom God is all in all." When John Wesley personally interviewed 1,000 "deeper life" Christians, he discovered that, without exception, they all entered into the sanctified life in a "twinkling of an eye experience" some time—usually years—after conversion.

Again and again, regardless of a believer's denomination, experience validates God's usual method of dealing with the not-yet-sanctified Christian. He opens the heart to its need for

Good Grief

MARK METCALFE



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Pepperell, Massachusetts.

MY WIFE AND I HAD DISCUSSED the eventuality of having a parent die, hoping to meet it with open eyes. We even had some forewarning when my mother-in-law was diagnosed with terminal cancer, giving us just three weeks before she was taken. We had the blessing of time to say last things; she had the mercy of a swift illness. Despite our preparation and brief advance notice, the news of her death on April 30, 1997, was

jarring and devastating. We were involuntarily inducted into the membership of the mourning. Millie Crawford left us behind when God called her home.

I got the news at work. As I rushed home, I choked out a very difficult prayer of thanks for God's mercy. Then I wept as I have never wept before, overcome with a grief that I had not previously understood. I learned in a moment the stark difference between sympathizing with someone in mourning and experiencing it for myself.

Before the services, the family gathered privately around the casket that contained my mother-in-law's body. A new wave of sorrow overwhelmed us all, and we wept again uncontrollably. Not for the last time.

During those numbing few days, I

was consoled a bit by the shortest verse in the Bible, "Jesus wept" (John 11:35). When tears flow unabated, this verse is most powerful because it communicates a God who is in touch with our deepest and strongest emotions.

We may wonder if Jesus can really know our anguish. After all, how could He really be sad when He knew Lazarus was not lost?

Jesus knows what it is to be separated from those He loves, because of sin. We who mourn catch a fresh glimpse of Jesus' sorrow over lost loved ones when He cried, "How often I have wanted to gather you . . . under my wings, but you would not!" (Luke 13:34, author's paraphrase). More than feeling our grief, Jesus owns our loss through true empathy and sorrow.

**Stiff-upper-lipping
it through the
deep waters is
not manly, nor
is it healthy.**

It helps when someone actually knows what you are going through. The prophet Isaiah wrote, "Surely he has borne our griefs and carried our sorrows" (53:4, RSV). Jesus really does understand the difficulties we face, and He empathizes with us.

I am glad for a Savior who can weep with me when I am bereaved and broken. Stiff-upper-lipping it through the deep waters is not manly, nor is it healthy. We grieve and we cry because God created us emotional beings in His image. And we must go on. There is a time for everything.

Knowing Jesus does not mean He has taken away our grief or our loss. But we do not grieve as others who have no hope. Our loss is only a temporary separation. Jesus is the Resurrection and the Life; not even death can separate us from the love of God. Grief and joy are intermingled because our Companion has assured us that He will never leave us nor forsake us. He has promised to see us faithfully through.

sanctifying grace. In the joy of sins forgiven, one may imagine inward sin is gone for good. But as life wears on, the Christian finds within a "foeman's heart," to use Adam Clarke's term. Unworthy motives, selfish inclinations, a thirst for praise, and a dozen other things make the believer aware that there is work yet to be done in his or her heart. The closer the believer draws to God, the more the need for inner cleansing becomes apparent. Such a believer then becomes a seeker after heart holiness. God leads the seeker gently, step by step, to the point where he or she truly loves God with all the heart, mind, soul, and strength, and the neighbor as self. At that point, God speaks the second time, "Be clean."

To teach that inward holiness occurs at conversion rather automatically sharply reduces the likelihood of becoming a seeker for full sanctification. Or it encourages believers to profess a work of grace for which they never felt the need.

The typical position of those from Rev. Stanley's tradition speaks of imputed holiness rather than imparted holiness, anyway. That is, Christians are never truly holy, but God, for Christ's sake, regards them as holy.

Of course, some cleansing does occur at conversion—the "washing of regeneration" (Titus 3:5). Sanctification also begins at conversion. Our theologians call it "initial sanctification." But entire sanctification and full cleansing, God chooses to make a subsequent gift.

The cleansing and sanctifying that occur at conversion form a marvelous, transforming miracle. There is no reason to belittle this gift of grace while at the same time opening the heart to all that God wishes to bestow in due time.

The proper way to "wait" for sanctification is to pour our lives into what Wesley called acts of piety (prayer, worship, etc.) and acts of mercy (feeding the hungry, clothing the needy, instructing the sinner). One is not to stand around waiting for some second bus of salvation to stop before flinging oneself into Christ's work.



"My remnant of days I spend to His praise, / Who died the whole world to redeem; / Be they many or few, my days are His due, / And they all are devoted to Him."

John Wesley on his 85th birthday

"The spiritually-minded would rather appear to lose an argument and keep their poise than to win an argument and lose their temper. Ill temper is the refuge of the insecure and the vain."

Paul S. Rees

"[Some Evangelicals] preach a kind of religious Reaganomics: 'Ask yourself: Are you spiritually better off, more comfortable and tranquil and satisfied than you were four years ago? If not, you need our church.' They read McDonald's ads more carefully than they do the Bible, then declare, 'You deserve a break today, and the whole purpose of God's existence is to give it to you.' They [do] not . . . question the dominant culture . . . they embody it."

Rodney Clapp
A Peculiar People

"When you have loved as she has loved, you grow old beautifully."

W. Somerset Maugham

"There is one single fact which we may oppose to all the wit and argument of being an atheist or agnostic, namely that no man ever repented of being a Christian on his deathbed."

Hannah Moore

*"Be not the first by whom the new are tried,
Nor yet the last to lay the old aside."*

Alexander Pope

"God utters me like a word containing a partial thought of himself. A word will never be able to comprehend the voice that utters it. But if I am true to the concept that God utters in me, if I am true to the thought in him I was meant to embody, I shall be full of his actuality and find him everywhere and find myself nowhere. I shall be lost in him."

Thomas Merton
New Seeds of Contemplation

"Jihad [Islamic holy war] . . . is a kind of animal fear propelled by anxiety . . . and relieved by self-sacrificing zealotry—an escape out of history . . . Moral

preservationists in America, Israel, Iran, or India have no choice but to make war on the present to secure a future more like the past: depluralized, monocultured, unskepticized, reenchanting."

Benjamin R. Barber
Jihad vs. McWorld

"Good morning, Lord!

I love you.

What are you up to today?

Well, I want to be a part of it!

Thank you, God! Amen."

Prayer of a Sudanese Christian
Homiletics

"We have the form of religion, but lack the power thereof. This is just as we prefer it."

Zeb B. Long and Douglas McMurry
The Collapse of the Brass Heaven

"Gambling on the God who has so gambled on us does not seem so risky in the end."

Sara Maitland
A Big-Enough God

"Put a good deal of thought into the happiness that you are able to give."

Eleanor Roosevelt

"You can become the balm in someone's Gilead."

Maya Angelou

"Spill not the morning . . . in recreations . . . sleep is a recreation . . . Pastime, like wine, is poison in the morning . . . sow the head, which hath lain fallow all night, with some serious work."

Thomas Fuller

"Never feel self-pity, the most destructive emotion there is. How awful to be caught up in the terrible squirrel cage of self."

Millicent Fenwick

"If you want to meet new people, pick up the wrong golf ball."

Adam Houghton

"Get even. Live long enough to be a problem to your kids."

T-shirt slogan

Bible Society Cancels Plans to Change NIV

Amid speculation that the most popular Bible version ever published will be replaced, International Bible Society (IBS) and Zondervan Publishing House (ZPH) announced that they are "unequivocally committed to continue to publish the current NIV [*New International Version*]

text without any change or revision," according to Media and Public Relations Services. At the same time, IBS and ZPH will "continue to move forward with plans for the possible publication of an updated edition of the present NIV" after the year 2001.

This decision came following a public outcry of reports that an NIV revision would include "gender-neutral" or "unisex" language. Steve Johnson, director of communication for IBS, said, "It is clear that the Evangelical church said: 'Don't mess with our NIV.' IBS has said: 'We hear you.'"

According to *Christianity Today*, the controversy was started by a series of articles in *World* magazine in which the proposed revision was called "The Stealth Bible" and a "feminist seduction of the Evangelical church."

In a joint policy statement, IBS and Zondervan stressed that they "never have considered, nor ever will consider" any changes in the NIV text that would use feminine pronouns to describe Deity, that neuter the masculinity of Jesus, that diminish or eliminate the divinely ordained uniqueness of men and women, or that are contrary to the original meaning of the biblical text in any way.

IBS is the international copyright holder and Zondervan is the principal North American publishing partner. Since its introduction in 1978 and subsequent revision in 1983, more than 100 million copies of the NIV have been sold. In a sense, the NIV has become "the people's Bible."

Boy Scouts Win in San Diego

In 1992 an El Cajon, Calif., police officer, Chuck Merrino, told a homosexual rights gathering that he was a homosexual. Several months later, the Scouts notified Merrino that he could no longer be a leader. Merrino filed a discrimination suit. In support, the El Cajon and San Diego police departments severed ties with the Scouts. Merrino, 41, an Explorer leader for four years, said his lawsuit had educated the public "about these outdated and homophobic policies of the Boy Scouts."

In May 1997, a California appeals court upheld the right of the Boy Scouts to dismiss Merrino. The three-judge panel overruled another judge who had declared the Scouts a "business organization" subject to the state's gay rights law barring discrimination based on sexual orientation.

CDA Declared Unconstitutional

On June 26, 1997, the Supreme Court of the United States declared that the Communication Decency Act (CDA) was unconstitutional. In *Reno v. ACLU*, the Court decided that CDA's prohibitions against knowingly sending or displaying indecent material to minors via the Internet were overly broad and vague and, therefore, violated the First Amendment.

The ruling means that computer pornographers can open their doors to children, and parents are left alone in the fight to shield their children from pornography's influence.

The Court did reaffirm that the government has a legitimate and important interest in protecting children from this kind of harmful material on the Internet, so new laws will be possible.

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abundant grace of God, I simply could not make it, but He is always there.

Donald E. Bland
Pueblo, Colo.

Homosexual Problem

I was very moved by the article in February's issue "Evangelicals and 'The Homosexual Problem.'" I am studying to be a social worker at Arizona State University, and I am faced in my classes daily with the issue of homosexuality. We are told over and over that we need to not be bigoted, and I completely agree. My problem is where they compare homosexuality to race or sex, saying that it is the same type of thing, and that people are born with it. I do not know what the scientific facts are, but personal responsibility can't be removed from anything God calls sin.

I started wondering last semester if I even wanted to continue in the pursuit of a social work degree if I was going to be bombarded with this type of stuff, and then I realized that Jesus would definitely not have abandoned the gays or lesbians. In fact, He would have been hanging out with them, sharing the Father's Word with them. He would have loved them just as He loves me, and I have been charged by Him to do no less. This principle is difficult to grasp sometimes, and the article helped to reinforce it. When we become discouraged by what is going on in the world around us, how the morals we are taught in the Bible are being bashed and discredited constantly, we just need to pray and invite lost souls into the house of the Father, who sees nothing but the children He created and loves.

We are all to take responsibility for our sin, but, as the article says, the way to get this through to sinners is not to have seminars and sermons telling us Christians about how bad the others are, or how to distance ourselves from them. We are to love them as Christ loves them, and pray for their healing.

Jana P. Burns
Tempe, Ariz.

Trusting

The article by John Bowling in the January '97 issue encouraged me. It made me realize that I am allowing an uncomfortable situation to discourage me because I'm looking around rather than up. I realize through reading Psalm 121 that the situation might not change or go away, but my perception can be through God's eyes rather than my own. . . . I intend to trust that "my help comes from the LORD, the Maker of heaven and earth."

I appreciate your magazine, especially the Bible study articles.

Karla Slonaker
Wenatchee, Wash.

Thinking Small

DEAN NELSON



Dean Nelson teaches journalism at Point Loma Nazarene College.

IS IT POSSIBLE TO BE TOUCHED by the life of a person you've never met? Through books, of course. But what about knowing someone simply by word of mouth?

That's how I feel about Steve Lamb.

Many of my favorite people knew him. They talked about him as if I knew him. Then when they found out that I didn't, they looked at me as if I had never really seen the human race at its best—as if I had never ridden my bicycle without the training wheels. He was creative, funny, athletic, and deep. He could sing and write songs about anything. I've heard tapes of songs he'd written about water purification systems. And then I found myself singing them for days afterward.

Steve was hit by a drunk driver in 1991 on a Sunday morning and had massive head and spinal injuries. He was in a coma for months. He spent the last five years in a wheelchair. His friends and family felt privileged that they had him—even in this altered form—for a while longer.

It was during this time of physical, mental, and emotional challenge for him and his family that he introduced a philosophy I will carry with me the rest of my life: *Think small.*

That didn't win him any invitations as a motivational speaker. No church growth seminars wanted that as their logo. It's never been chanted across the stadiums filled with Promise Keepers.

But during the years after his accident, he saw countless people give his kids rides to rehearsals, give his wife gasoline credit cards, run errands for her, do things around the house. Day after day, people did small things to help them live their lives. It was in the small things that the miracles occurred. It was in the small things that God came near.

Steve pointed out that Jesus' first miracle was a small thing—improving the drinks at the wedding in Cana. It was a "busboy" kind of miracle, he said. Those are the kinds of miracles that change people's lives.

Steve died unexpectedly in June. I found myself grieving along with those who knew him well—those at Bethany First Church of the Naza-

rene where he continued working, using his creative mind and sensitive heart; those at Southern Nazarene University, where he worked in the office of spiritual development; those who called him Dad and husband; those who saw him cruise down busy streets in his motorized chair.

Jesus said to Peter, "Do you love me? Then tend my sheep."

We love God by doing things—usually small things—for His sheep. That's what I learned from a Lamb. **H**

**It was in the
small things that
the miracles
occurred.**

Deaths

OLIVE M. ALLEN, 95, Tallahassee, Fla., June 17. Survivors: sons, Rev. Arthur, James; four grandchildren; six great-grandchildren.

EDITH BARRICK, 101, Macomb, Ill., Apr. 10. Survivors: son, Rev. John; daughters, Mary Woods, Helen Stroud, Mae Hoskins; 18 grandchildren; 39 great-grandchildren; 6 great-great-grandchildren.

REV. RAYMOND M. BOX, 78, Covina, Calif., May 28. Rev. Box served in the ministry 40 years, including 26 years of pastoral service and 14 years as a hospital chaplain. Survivors: wife, Rev. Maureen; son, Stephen; daughter, Sharon; three brothers; four sisters.

JOHN W. BRUMBAUGH JR., 64, Bonners Ferry, Idaho, Nov. 22. Survivors: wife, Velma; son, John; daughter, Jenny Garcia; six grandchildren.

THELMA ULDENE CARROLL, 93, Oklahoma City, Okla., June 27. Survivors: son, Bill; sister, Juanita Kanedy; four grandchildren; one great-grandson.

PAUL CLIPSON, 73, Wichita Falls, Tex., June 24. Survivors: wife, Bonnie; sons, Dan, Tim, David; sisters, Mary Switzer, Alice Sherrill; five grandchildren.

LOIS MARY (WATCHORN) COLLINS, 102, Almonte, Ont., May 31. Mrs. Collins was active in NWMS on both the district and general levels. Her husband, A. E. Collins, former superintendent of the Canada Central District and president of Canadian Nazarene College, predeceased her in 1982. Survivors: several nieces and nephews.

JEAN LOIS (IRWIN) CONDON, Paynesville, Minn., June 19. Survivors: husband, Rev. Robert; sons, Gary, Ron, Wendell, Dwayne; eight grandchildren; four great-grandchildren.

DONNA D. DAVIS, 55, Union, Mo., June 2. Survivors: husband, Ed; mother, Helen Holland; sister, Beverly Gerling.

WILFRED H. DOMMER, 92, Ottumwa, Iowa, June 6. Survivors: sons, Will, Dewane; daughters, Ruth Miller, Arline Thomas, Joy Dommer; several grand-, great-grand-, and great-great-grandchildren.

HAZEL ELIZABETH FRIBERG, 82, Port Orchard, Wash., May 9. Survivors: daughter, Bonnie Babcock; two granddaughters; two great-grandsons.

MAE GOREHAM, 84, Stockton, Calif., June 3. Survivors: daughters, Loree Goss, Charlotte Scriven; sister, Merkle Alcorn; four grandchildren; eight great-grandchildren.

JESS HAMILTON, 103, Springfield, Mo., June 7. Survivors: sons, Ramon, Rev. Jack, Boyd, Dr. James.

ERLENE CURL "MA" HOOKER, 81, Gardendale, Ala., June 22. Survivors: son, James; daughters, Rubye Marlowe, Mae Morton.

MARY E. JONES, 85, Riverbank, Calif., Mar. 23. Survivors: daughter, Lila Watson; several grandchildren and great-grandchildren.

V. MARIE KING, 71, Oklahoma City, Okla., May 21. Survivors: brother, Claude Pittenger; nieces and nephews.

RUBY WHITAKER LAWSON, 85,

Glendora, Calif., Nov. 25. Survivors: son, John; daughter, Nancy; brothers, James and Carl Whitaker; sisters, Bernice Layton, Geri Whitaker, Juanita Whitaker; three grandchildren.

DR. HOWARD T. LEWIS, Altadena, Calif., June 8. Lewis was president of the International Gospel League and a former pastor and evangelist. Survivors: wife, Irene; sons, Dale, Bruce; four grandchildren.

REV. RUSSELL R. MERRIMAN, 92, longtime pastor and former Sunday School chairman on the Pittsburgh District, Corry, Pa., Mar. 26. Survivors: wife, Clara; son, Ray; daughters, Jean Johnson, Ruthie Galindo; 13 grandchildren; 15 great-grandchildren.

EVELYN DELORES PERDUE, 61, Mustang, Okla., Feb. 15. Survivors: husband, Jim; mother, Myrtle Trimble; son, Timothy; daughter, Camille Williams; brother, Lonnie Trimble Jr.; sister, Doris Crider; three grandchildren.

ARMIDA (TINY) POPLIN, 90, Nampa, Idaho, Oct. 23. Survivors: son, Duane; daughter, Ginny Cowley; one sister; several grand- and great-grandchildren.

REV. TROY CARLTON POTTS SR., 78, pastor and evangelist for 33 years, Farmers Branch, Tex., May 15. Potts pastored churches in Oklahoma, Arkansas, New Mexico, and Texas. Survivors: wife, Nina; sons, Troy Jr., Delton; daughters, Vera McCreary, Millie Highfill; sisters, Nova Houch, Hazel Yeager; nine grandchildren; six great-grandchildren.

RUTH LOUISE RAMEY, 47, Indianapolis, Ind., June 23. Survivors: mother, Mary; brothers, Rev. Paul, Phillip; sister, Esther Cooper.

CURTIS ZOTTO SIMPSON, 86, Kansas City, Mo., May 7. Survivors: wife, Esther; sons, Roy, Dr. Dene; stepdaughter, Janet Mountjoy; brother, Clyde; sister, Frances Gibbs; 11 grandchildren; 21 great-grandchildren.

MERLYN ROY WALCHER, 46, Las Vegas, Nev., May 30. Survivors: wife, Anita; son, David; parents, M. A. and Inez Walcher; sisters, Joyce Munroe, Patricia Russom.

WILEY WEBB, 59, Riverbank, Calif., Mar. 30. Survivors: wife, Teresa; daughters, Kathy Stephens, Shelly Williams, Teresa Webb, Sandi Smith; mother, Bertha; 10 grandchildren; 1 great-grandchild.

EVELYN E. WEBSTER, 84, Rogers, Ark., June 7. Survivors: sons, Harold, Dale; sister, Ruby Collings; six grandchildren; nine great-grandchildren.

OLA WHITE, 97, Bethany, Okla., Apr.

4. Mrs. White was a longtime teacher of piano at Bethany-Peniel Holiness College (now Southern Nazarene University) and moved with the college from Peniel, Tex., to Bethany. Her husband, Rev. Kendall S. White, predeceased her in 1965. Survivor: son, Steve.

MAUDE O. WOODS, 93, Merrillville, Ind., June 17. Survivors: husband,

Leonard; daughter, Leah Kensey; three grandchildren; two great-grandsons.

RUBY ALISE WRENN, 91, Victoria, Va., June 16. Survivors: sister, Hyler Stewart; nieces and nephews.

Births

to **RON and CATHY CARLSON**, Greenville, S.C., a girl, Ashley Kate, Apr. 9.

to **BILL and CAROL (HODAM) CASTILLO**, Kindsbach, Germany, a boy, William Chad, June 12.

to **GREGG and RACHELLE (JOHNSON) DAVIS**, Southgate, Mich., a girl, Kelsie Delane, June 16.

to **HAROLD and NICHOLE (SMITH) LERCH JR.**, Danville, Pa., a boy, Christian Grady, Apr. 10.

to **TAU and DENISE (MALLERY) MAIAVA**, Independence, Mo., a girl, Victoria Allison, Apr. 3.

to **CHRISTOPHER and SANDRA NEWMAN**, Dayton, Ohio, a girl, Olivia Claire Louise, May 8.

to **LONNIE and MELODY (WOOD) RICHARDSON**, Shawnee, Kans., a boy, Carter Scott, Apr. 22.

to **STAN and DENISE (GERST) WOOD**, Shawnee, Kans., a boy, Graham Bradley, Nov. 15.

Marriages

BREE ANN ARBOGAST and KEVIN LYNN SOLOMON, June 14 at Selinsgrove, Pa.

TAMMY S. BAKER and J. MIKE GRICE, Apr. 26 at Lansing, Mich.

LINDA KAY HOOVER and BRUCE ALLEN TEATS JR., June 7 at Selinsgrove, Pa.

JENNIFER JOYE KEISTER and TODD ROY HOFFMAN, Apr. 12 at Selinsgrove, Pa.

CRYSTAL AMELIA JANE MANN and JASON WILLIAM BOUDREAU, July 6 at Maple Ridge, B.C.

Anniversaries

REV. VIRGIL and GLADYS BORDEN, Portland, Oreg., celebrated their 50th anniversary Aug. 23 with a reception hosted by their four children at Portland First Church.

REV. WINSTON and MERRETTA KETCHUM celebrated their 50th anniversary Aug. 17 at Nampa College Church. Letters of congratulation may be sent to 2513 S. Meyer St., Nampa, ID 83686.

GABE and ELVIRA (VI) MARTINEZ celebrated their 50th anniversary Aug. 30 with a reception given by their two children and three grandchildren. Greetings may be sent to 4318 Bareback Ln., Bakersfield, CA 93312.

BERT and MARY KAY McDONALD celebrated their 50th anniversary June 22 with a reception given by their three children and seven grandchildren at Grassland, Tex., Church of the Nazarene.

REV. E. E. (GENE) and SALLY MORRELL, Chelan, Wash., celebrated their 50th anniversary June 25. The Morrells have three children, eight grandchildren, and one great-grandchild.

REV. EDWARD and DARLEEN REDMON, Louisville, Ky., celebrated their 50th anniversary Aug. 16. The Redmons

have three children and six grandchildren.

HUGH and EFFIE SPENCE, Bearsden, Scotland, celebrated their 50th anniversary May 30 at the home of their daughter and three grandchildren.

REV. JAMES and MILDRED TUCKER, Cape Coral, Fla., celebrated their 50th anniversary June 22 with a reception at New Life Fellowship Church of the Nazarene.

Announcements

ABERNATHY (TEX.) FIRST CHURCH will celebrate its 70th anniversary Sept. 6-7 with a Saturday noon lunch, 7 P.M. Saturday service, and 10 A.M. Sunday celebration service with General Superintendent Emeritus Orville W. Jenkins speaking, followed by an all-church barbecue.

Former pastors, members, and friends are invited. For more information, contact the church, 501 Ave. E, Abernathy, TX 79311, 806-298-2971.

CHANUTE (KANS.) CHURCH will celebrate its 85th anniversary Sept. 28 with a 10 A.M. unified service followed by a covered dish dinner and a 2 P.M. service. District Superintendent Pal Wright is the featured speaker.

Former pastors, members, and friends are invited. For more information, contact the church, 1313 W. 14th, Chanut, KS 66720, 316-431-2040.

CLE ELUM (WASH.) CHURCH will celebrate its 75th anniversary Oct. 4-5.

Former pastors, members, and friends are invited. For more information, contact the church, P.O. Box 7, Cle Elum, WA 98922, 509-674-2954.

DURAND (MICH.) CHURCH will celebrate its 75th anniversary Sept. 21 at an 11 A.M. celebration service with District Superintendent C. Neil Strait speaking and a concert by Forever Free.

Former pastors, members, and friends are invited. For more information, call the church, 517-288-2369.

GASTONIA (N.C.) FIRST CHURCH will celebrate its 50th anniversary Nov. 9 with a special celebration service featuring the Restoration Quartet followed by dinner on the grounds and a concert.

Former pastors, members, and friends are invited. For more information, contact Rev. Butch Sutton, 1500 Linwood Rd., Gastonia, NC 28052, 704-867-7521 or 704-864-1855.

GREELEY (COLO.) FIRST CHURCH will celebrate its 90th anniversary Oct. 3-5 with a Friday evening concert, Saturday evening banquet, 10 A.M. Sunday service with General Superintendent James H. Diehl speaking, and an afternoon reception.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact the church, 2515 W. 16th St., Greeley, CO 80631, 970-353-0944.

NORWALK (CONN.) FIRST CHURCH will celebrate 50 years in its current location Oct. 24-26.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact the church, 146 Main St., Norwalk, CT 06851, 203-847-4432.

OMAHA (NEBR.) CENTRAL CHURCH will celebrate its 70th anniversary Nov.

15-16 with a Saturday evening banquet and two Sunday morning services with former pastor Rev. T. Dan Casey speaking.

Former pastors, members, and friends are invited. For more information or to make reservations for the banquet, contact the church, 8206 Blondo, Omaha, NE 68134, 402-393-8040.

PASADENA (CALIF.) BRESEE AVENUE CHURCH is celebrating its 75th anniversary Sept. 21 with District Superintendent Roger E. Bowman speaking, followed by a luncheon.

Former pastors, members, and friends are invited. For more information, contact the church, 1480 E. Washington Blvd., Pasadena, CA 91104, 818-797-1129.

PEKIN (ILL.) FIRST CHURCH will celebrate its 70th anniversary Oct. 19 with a 10 A.M. worship service and 2 P.M. celebration service.

Former pastors, members, and friends are invited. For more information, contact the church, 3514 E. Broadway, Pekin, IL 61554, 309-346-3053, E-mail: <PekinFirst@juno.com>.

SALLISAW (OKLA.) FIRST CHURCH will celebrate its 85th anniversary Oct. 25-26 with a Saturday evening sharing service and Sunday morning celebration with District Superintendent Ark Noel speaking, followed by lunch.

Former pastors, members, and friends are invited. For more information, contact Pastor Jim Armstrong, PO Box 266, Sallisaw, OK 74955, 918-775-9685 or 918-775-3542.

SCARBOROUGH (ONT.) KENNEDY ROAD CHURCH will celebrate its 40th anniversary Oct. 25 with District Super-

intendent Ron Fry speaking.

Former pastors, members, and friends are invited. For more information, contact Jean Vella, 1990 Whites Rd., Pickering, ON L1V 6P5, 905-837-2849.

WHITTIER (CALIF.) COLLEGE AVENUE CHURCH (formerly Whittier First Church) will celebrate its 90th anniversary Oct. 8-12 with Dr. B. Edgar Johnson speaking and several events scheduled.

Everyone is invited. For more information, contact the church, 8221 S. College Ave., Whittier, CA 90605, 562-698-8378.

WOODLAND (CALIF.) FIRST CHURCH will celebrate its 60th anniversary Sept. 21 with former pastor Ray Sanders speaking in the 10:30 A.M. service.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Bob Hargrave, P.O. Box 998, Woodland, CA 95776, 916-662-7166.

FOR THE RECORD Moving Ministers

ERIC W. ATNIP, from Lodi, Mo., to Mountain Grove, Mo.

MARK BECHTEL, from Tell City, Ind., to Mitchell, Ind.

DONALD E. BOESE, from Dayton (Ohio) First to Temple (Tex.) First

TODD A. BRAMHALL, from Snohomish (Wash.) Clearview to Pomeroy, Wash.

BRENT J. BUESS, from student, Nazarene Theological Seminary, to associate, Bedford (Ohio) First

MARVIN W. BUNDE, from evangelism to

pastor, Tullahoma (Tenn.) Westside
BRENT W. CLAPP, from associate, Seattle (Wash.) First, to pastor, LaGrange, Oreg.

JOHN B. CLAYTON, from Mount Vernon, Va., to Wells, Maine

JOEL C. DANIEL, from Jasper (Ala.) Northside to Lawrenceburg (Tenn.) Grace

KEITH T. DANIELS, from student, Northwest Nazarene College, to associate, Walla Walla (Wash.) First

KEVIN DOUGLAS, from pastor, Levelland, Tex., to associate, Lubbock (Tex.) Monterey

HOWARD G. ESTERLINE JR., from Safford (Ariz.) Mount Graham to Live Oak, Calif.

TOM EVANS, from Grand Island, Nebr., to Shattuck, Okla.

LARRY G. FASIG, to associate, Roseville (Calif.) First

JOHN M. FILES, from associate, San Jacinto, Calif., to associate, Roseville (Calif.) First

SHAWN M. FOUTS, from Snyder, Tex., to Plainview (Tex.) First

TIM GERDES, from associate, Dorris, Calif., to associate, Vacaville, Calif.

JAMES K. HAMPTON, from associate, Olathe (Kans.) Westside, to general assignment

DAVID L. HARRIS, to associate, Roseburg (Oreg.) First

RICHARD E. HARRISON, from Fallbrook, Calif., to Dorris, Calif.

ALLEN D. HUGHES JR., from associate, Yukon (Okla.) Canadian Hills, to pastor, Blytheville, Ark.

JACK LOWE, from Amarillo (Tex.) Valleyview to Enid (Okla.) Maine

JESSE A. MADAFFARI JR., from student, Nazarene Bible College, to pastor, Skiatook, Okla.

ROBERT L. MILLER, from Jet, Okla., to Newbury Park (Calif.) Conejo Valley

GARY W. MOORE, from Eugene (Oreg.) Fairfield to Yuba City (Calif.) First

SCOTT W. OLSON, from Wisecasset, Maine, to Lawrenceburg (Ind.) Ludlow Hill

MICHAEL A. OVERSTREET, from Fairview, Okla., to Isabella, Okla.

WESLEY PATRICK, from student, Nazarene Bible College, to pastor, Seagraves, Tex.

HERMAN H. PLOTT, from Bonney Lake, Wash., to Levelland, Tex.

HARDY J. POWERS III, from Joplin (Mo.) First to North Little Rock (Ark.) First

FRANKLIN REESE, from Bishopville, S.C., to Cayce, S.C.

STEPHEN P. ROBINSON, from Belton, Mo., to Portland, Ind.

DAN ROBISON, from associate, Science Hill, Ky., to pastor, Tell City, Ind.

MARK ROUTT, to pastor, Jefferson (Ind.) First

GARY A. RUPERT JR., from student, Nazarene Bible College, to pastor, Aiken (S.C.) New Life

RICK RUX, from associate, Sumner, Wash., to pastor, Stevenson, Wash.

RICKEY SIMS, from Newkirk, Okla., to Petersburg, Tex.

DENNIS C. SMITH, to pastor, Lodi, Calif.

DENNIS G. SPINNIE, from associate, Mount Vernon (Ohio) Lakeholm, to pastor, Mount Vernon (Wash.) Big Lake Community

Moving Missionaries

BROWNING, LINDELL and KAY, from Anderson, Ind., to Israel

BYNUM, RANDY and KATHY, from Dominican Republic to Nampa, Idaho

COOPER, DAVID and JODI, from Guatemala to Houston, Tex.

CORDOVA, RUTH, from Guatemala to Chicago, Ill.

FERNANDEZ, RUBEN and MONICA, from Argentina to Costa Rica

GUANG, ALBERTO and LILLIAM, from Vicksburg, Mich., to Mexico

HANE, DAVID and KIM, from Waukomis, Okla., to the Philippines

HANNAY, SCOTT and PAM, from Guatemala to Bethany, Okla.

HENSKE, LOWELL and JUDY, from Beaverton, Oreg., to Japan

JOHNSTON, JAMES L. and MARY, from Mexico to Lakeland, Fla.

JOHNSTON, GORDON and PAT, from Jordan to Silver Springs, Md.

KARAHADIAN, MILTON and MICHELLE, from Russia to Santa Rosa, Calif.

LINGENFELTER, RANDY and KAREN, from Guam to Norris, Ill.

LONG, THOMAS and BARBARA, from Chile to Olathe, Kans.

PRICE, DERYL and BEVERLY, from Ontario to Nigeria

RUNYAN, DOUGLAS and PAMELA, from Clearwater, Fla., to Côte d'Ivoire

SWAIN, ALFRED and ARLENE, from Ashland, Ohio, to Peru

Recommendations

The following have been recommended by their respective district superintendents:

EUGENE BRANTLEY, evangelist, 326 S. Reinway Ave., Waterford, CA 95386, 209-874-3720, by James M. Bearden, South Carolina District.

BOB and BECKY GRAY, song evangelists, 808 S.W. 112th St., Oklahoma City, OK 73170, by Carl Summer, Southwest Oklahoma District.

Notice

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

DEATHS: Please provide name, age, hometown, date of death, names of survivors, and their relationship to the deceased.

BIRTHS: Please provide parents' names, hometown, name and sex of child, and date of birth.

CHURCH ANNOUNCEMENTS: Please submit church announcements at least three months prior to the issue you want the notice to be printed in.

Please include your name and phone number and send the information to:

Herald of Holiness

Attn: Vital Statistics

6401 The Paseo

Kansas City, MO 64131

E-mail:

<herald@nazarene.org>



Five Marks of Wise Stewardship

by Carl Bangs

A local church board can be held accountable for its stewardship.

My very first published article in the *Herald of Holiness*, in 1946, was titled "The Other Side of Stewardship." It made the point that just as Christians are to be generous stewards, the church boards that administer their tithes and offerings are to be informed and wise about the work of the Lord.

Fifty years later, the issue is still before us. An earnest and faithful Christian recently asked this question: "When I hear appeals for money for apparently worthy causes at church, on the radio, and on television, how can I know which are worthy of my trust and financial help?"

This time I would call the donor as well as clergy and boards to be informed and wise. Here are five questions to ask:

1. Is the cause administered by leaders or trustees chosen by a democratic or representative process in which the donor participates? For example, financial gifts to a local church are administered by a

board elected by the members of the church. The board can be held accountable for its stewardship. If donors have no chance to participate in the selection of the fund's administrators, they have no way of knowing who really controls the funds. Although self-perpetuating boards of trustees are better than none, they are not subject to the open, democratic process of standing for election by member-donors.

2. Is there public disclosure of the expenditures of moneys received?

Without this, a donor has no way of knowing how properly and efficiently the funds are disbursed. There should be no secrecy at any level. Sensitive matters may be withheld from the general public on occasion, but they should not be hidden from those who are responsible for oversight and review.

3. Are the books of the agency audited annually by a licensed independent auditor? Even some major denominations have been

There should be no secrecy at any level.



occasionally careless, to their loss and embarrassment. In dealing with the Lord's money, it is as *spiritual* to attend to the auditor's report as it is to hear the report on evangelism and church growth.

A healthy
church
monitors
the character
and conduct
of its
ministry.

4. Are salaries established and disclosed through proper channels? Some major denominations, for example, publish annually the salaries and benefits of all clergy. There have been scandalous accumulations of personal fortunes where salaries are kept secret. Another point is that the numerous low salaries should be known as well as the occasional high salary. Donors will learn that they are not the only ones making sacrifices.

5. Are the leaders' characters reviewed periodically by superintendents or ministerial colleagues? The late Jim Jones of Jonestown fame, who led his people to commit suicide, had not been under regular review. In fact, one denomination had turned him down because of perceived psychological problems. The church that, in a moment of inattention, had granted him ministerial credentials has since tightened its procedures. A healthy

church undertakes to monitor the character and conduct of its ministers. Independent and parachurch ministries can function with no such oversight.

Where, then, can one turn to a cause that passes all these tests? Primarily, to a local church in an established religious denomination. It will be attending to its local ministry and sharing its resources in worldwide evangelism through its denominational connections. Outside the local church, even the worthiest of causes is likely to lack safeguards. A private board of trustees, for example, can turn over a ministry to a successor in whom there is little trust on the part of the people who have made it wealthy.

Receiving agencies have an obligation to be wise, open, and democratic in the management of tithes and offerings entrusted to them. Donors have an obligation to be not only generous but also informed in the placing of their tithes and offerings.

Carl Bangs is professor emeritus of historical theology at Saint Paul School of Theology in Kansas City.

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Satellite Broadcast Schedule

September 1997

Nazarene Communications Network

Sunday	9/14	NCN Presents	4:00-5:00 P.M. EDT
		Profile —interviews with Dr. Jerald Johnson and Dr. Donald Owens	5:00-6:00 P.M. EDT
Monday	9/22	Pastoral Ministries Training	7:00-9:00 P.M. EDT
Sunday	9/28	NCN Sunday —Nashville First Church of the Nazarene	4:00-5:00 P.M. EDT
Tuesday	9/30	NCN News This Week	9:00-9:15 P.M. EDT
		World Mission Video Magazine	9:15-10:00 P.M. EDT
		Profile —interviews with new general superintendents	10:00-11:00 P.M. EDT



EDT



CDST



MDST



PDST

To order NCN Dish TV Network satellite equipment, call NPH toll free at 1-888-663-8975.

Pastor Grimshank? May I speak with you?"

"Who are you? How did you get past my secretary?"

"My name is Ken Skwezdry. Your secretary had her head inside the copier muttering something about dinosaurs and Noah's ark, so I just walked in. Do you have a few moments?"

"Well, if it's important, I suppose. How may I help you?"

"I need to talk with you about some past due bills the church has. A number of your creditors—seven to be exact—have retained our firm to collect their delinquent accounts. I work with Skweezem, Bleedem, and Grinch. We'd like to settle the matter amicably, without having to take your organization to court."

"I see. Well, I'm afraid I can't really do a lot about those past due bills. We simply don't have the money to pay them. You see, we've had a lot of expenses we didn't count on, and those unexpected expenditures have left the treasury without even enough to pay my own salary in full."

**"Well,
we had to
buy a new
boat for
the Fisherson
family."**

"Oh my, that's too bad. What unexpected expenses are we talking about here, Pastor?"

"Well, we had to buy a new boat for the Fisherson family. Their old one was smaller than they wanted."

Mr. Skwezdry's confusion was instantly evident. "Excuse me? The church bought this family a fishing boat?"

"Yes. It wasn't in the church's budget, but they felt they needed it. Then we had to pay for four or five minivacations at the lake for the Playwell family."

"I'm sorry, Pastor. I seem to be confused. You're saying the church paid for the getaways?"

"Oh, no. That was for the Playwells. We financed a summer cottage for the Getaways."

"You have a family named Getaway?"

"Of course. We wouldn't pay for a summer cottage for a family that wasn't even part of our church! Oh, then we bought the Blossom family a third car. Their daughter got her license, you know, so the two vehicles they had weren't always enough."

"You're just not making any sense, Pastor. Why is the church paying for

UNBUDGETED Church Expenses

by Bill D. Hallsted



these things? I came to talk about the church's past due bills, not things the church has no business buying for its members."

"But you asked why we can't pay the bills, and I'm attempting to explain that. It's the matter of these unexpected expenses. The Fardroves planned a six-week tour of the northern states and Canada, so we helped pay for that. We had to put a new roof on the Drenches' house, a third bath in the Upscales' house, and a deck and barbecue grill on the Smokeloves', and—"

"Whoa, whoa! Wait a minute! These are absolutely not church expenses at all. Why is the church buying things like that for people when you can't even pay your bills?"

"Well, we weren't really given a choice."

"What do you mean, you weren't given a choice? Do these people control the church board, so they can vote church funds for their own personal use? I think that's patently illegal, if that's the case. IRS Code 501(c)(3) and all that."

"Oh, no. Nothing like that," the pastor protested. "It's perfectly legal, I'm afraid."

You see, they don't take the money back out of the treasury. They just have these things they decide they really need, but they can't afford them, so they take their tithe, which belongs to God, that the church counts on to pay its bills, and they use that money to pay for their own things."

"Oh."

"So I'm afraid that's why I can't offer you anything on the bills the church owes. My hands are tied, as it were."

"As it were," Skwezdry echoed. "As it is, my good man, I'm afraid we'll see you in court."

"As it is, and ever shall be, woes without end," Pastor Grimshank intoned in his very best liturgical voice. "Good day, Mr. Skwezdry. Oh, as you go by, would you jiggle the copier while my secretary holds the parts together? We really need to use it today."

And so unfolds another day in the life of First Church of the Perpetual Quandary. Tune in next week as we explore who these people really are who are robbing God. I'm certain you're surely not one of them. Are you?

HH

**"As it is, and
ever shall be,
woes
without end."**

When

Arshad

Met a

Miracle

by Donald E. Lindman

Several decades have passed, but I still remember Arshad. He showed up at church one Sunday morning with a glow on his face that told the world something wonderful had happened in his life. His olive skin accented dark eyes that flashed with the spark of excitement and framed a smile that just wouldn't stop.

Before long, we knew his story. He could hardly wait to tell it. And as he told it, we discovered that life hadn't always been so happy for him.

Not many months earlier, Arshad's life had been a disaster. Within weeks, he had lost both his job and his family. Alone, without work, and rapidly running out of money, he left Detroit and headed for that mecca of the despondent and despairing—California.

But Los Angeles didn't offer Arshad any more than he had left behind in the Midwest. There were no jobs or friends waiting for him in the City of Angels. With nothing more to live for and nothing left to live on, it wasn't long before he found himself leaning over the railing on the pedestrian walkway of a bridge, thinking about how easy it would be to jump and end it all.

For some unknown reason, he didn't jump. A self-professed atheist, Arshad didn't even have God to turn to. Yet that's exactly what he did. While thoughts of suicide flooded his mind, he prayed, "God, if there is a God, help me!" And with that prayer, he stepped away from the edge and began walking back to his dingy skid-row hotel room.

As he came to the foot of the bridge, he spotted a newspaper on the pavement. A discard like himself, it seemed to offer a little feel-

ing of companionship, so he picked it up and took it back to his room, stopping only long enough to spend his last money on a loaf of bread. Arshad hadn't eaten in three days.

What happened after that could only be described as a miracle, even by an atheist.

As he sat on his bed looking at the want ads, the first job he spotted was one he could do, and it was only a few blocks from his hotel. He applied the next morning and got the job on the spot. After several months he had saved some money, and his thoughts began turning back to Detroit.

He wanted his family back. He felt differently about them now. So he called his wife, told her what had happened, and asked if she would take him back. Her curt, cold response was no.

But Arshad wasn't about to take that no for a final answer. Deciding to go home again, he quit his job, packed his few belongings, and headed out of Los Angeles, hitchhiking. His first ride took him to San Antonio. The second got him to St. Louis. And the third was heading all the way to Detroit.

Back in Detroit, he made contact with his wife. She still wanted nothing to do with him. But Arshad was persistent. His new smile and the peace that had replaced his hostility and restlessness finally won her over. She moved back in with him. He found a new job. The world couldn't have been a better place.

And the atheist headed for church.

That's where I met him. We were thrilled by his testimony, and Arshad was thrilled with God's miracles in his life. He was reading the Bible and praying with an intensity and enthusiasm that put most older Christians to shame.

Arshad was in church every Sunday, you could count on it. At least, you could count on it for a couple of months. But then he'd miss an occasional Sunday. Soon it was every other Sunday. Before long, we were missing Arshad and his family most of the time.



He had excuses, but we could tell they were just that—excuses. The glow was gone from his face, the sparkle from his eyes, and the smile from his mouth.

We finally were able to piece to-

gether what had happened. The miracles that had filled his life and been the foundation for his faith had stopped. Life was rapidly becoming normal for Arshad, and he couldn't handle it. If there were no

miracles, there was no use for God. At least, that was his thinking.

Eventually we lost track of Arshad. I've often wondered what happened to him. It's one of those things I may never find out—not

even in the endlessness of eternity, when we no longer see as through a glass darkly and shall know as we are known.

But Arshad did at least one thing for me: he got me thinking about what faith really is. We who face problems beyond our ingenuity, ask questions beyond our wisdom, and bear burdens beyond our strength often daydream of how nice it would be if the Lord would just work miracles in our lives as He did in New Testament times.

We watch television programs and hear preachers talk about having faith to believe in miracles. We hear testimonies of people being healed or getting incredible sums of money unexpectedly or being tremendously successful at their jobs, all because of miracles the Lord has performed in their lives. Wistfully, we wonder why we can't believe that way too.

Why is our faith so small? Why can't we just trust the Lord in faith for those miracles that seemingly happen to other people? And we forget that Arshad would probably have been on one of those programs had they known about him.

Miracles happened during the ministry of Jesus and in the early chapters of Acts, during the infancy of the Christian Church. But even for Bible people, the miracles seemed to slow to a crawl by the closing years of the New Testament.

Some people explain this by saying that the brightly burning flame of faith was already beginning to go out in the lives of those people. Worldliness, lukewarmness, and a normal outlook were starting to take their toll.

But I wonder if it wasn't really just the opposite. Spectacular miracles were needed to bolster the faith of spiritual infants. But as their faith grew deeper and more

mature, the question of how to live victoriously with the problems of life became more important than finding out how to escape life's normal pitfalls and frustrations.

Sickness is a part of life. It takes more faith to live victoriously with a debilitating illness than it does to be rescued from the crosses everyone else is called on to bear. We all wish for the easy way out, but it is a greater witness to stand strong in the storms of life than to be excused from having to face their fury.

Amy helped teach me that lesson. In her late 20s, with three small children, Amy had severe arthritis. Twice a year she would check into the hospital to have the joints in her hands and feet

cleaned out so she could move them. Whether they moved well or not, they gave her constant pain.

With 50 to 60 years of life still ahead of her and the prospect of her illness only getting worse, she always greeted me with a smile on her face and a song in her heart. She had pain, but she had Jesus. He was her Friend, her Lord, her Companion, and He

was greater than any pain or inconvenience she might encounter.

The Bible tells of a time when Jesus miraculously calmed a raging sea for His frightened disciples, but He let them know that it was their lack of faith that had made this miracle necessary. Someone who *really* believed would have ridden out the storm with Him.

Arshad didn't understand that. He had the idea that real spirituality should be a continuous parade of miracles.

And there are times I don't understand it. Or at least I have to remind myself of the lesson Amy taught—that real faith is riding out the storm with Jesus in the boat, not constantly asking Him to calm the sea.

A self- professed atheist, Arshad didn't have God to turn to.

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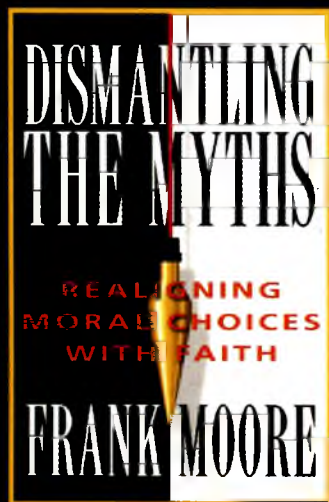
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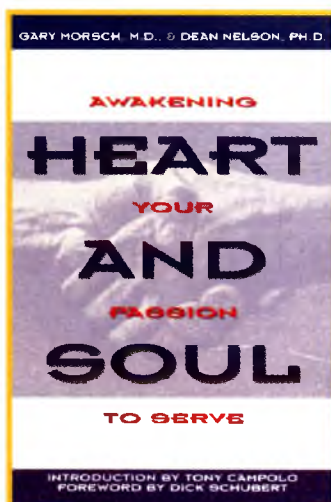
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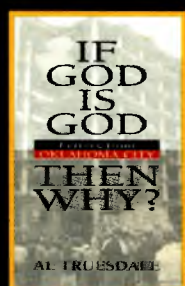


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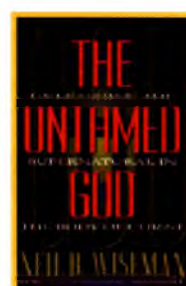
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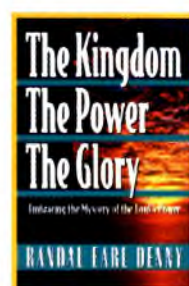
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